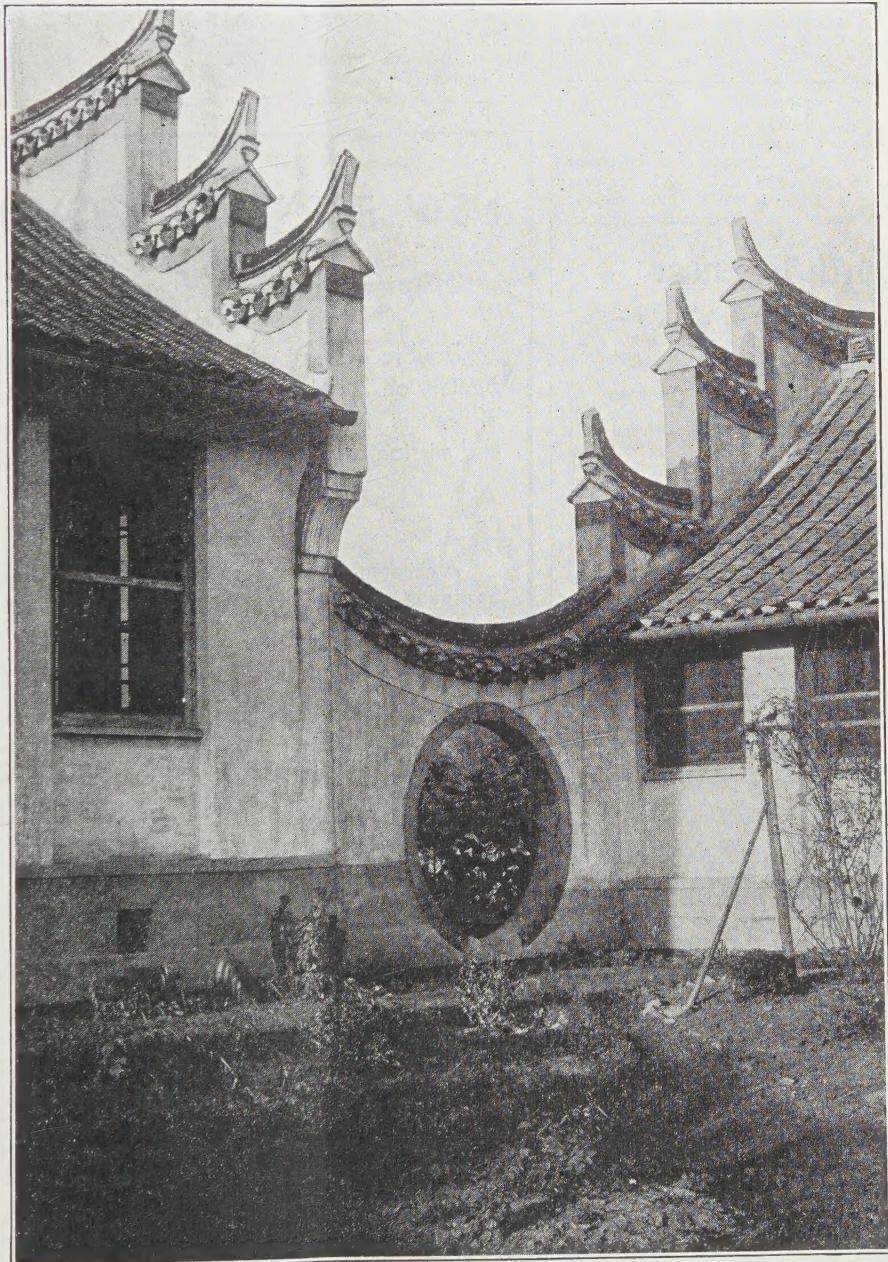
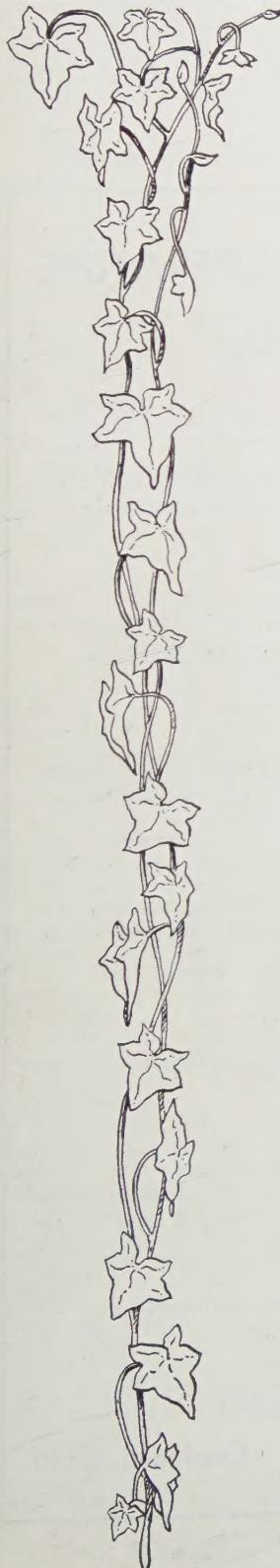


August 8, 1936

The Living Church



"MOON DOORWAY" AT CENTRAL THEOLOGICAL SCHOOL, NANKING

The Central Theological School was founded by the General Synod of the Holy Catholic Church in China, which contains four American bishops. The "moon doorway," shown here, in a corner of the compound of the school, is a common and beautiful feature of Chinese architecture.

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

CLIFFORD P. MOREHOUSE.....Editor
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 CANADA AND NEWFOUNDLAND4.50 per year
 OTHER FOREIGN COUNTRIES5.00 per year

Church Kalendar



AUGUST

- 9. Ninth Sunday after Trinity.
- 16. Tenth Sunday after Trinity.
- 23. Eleventh Sunday after Trinity.
- 24. S. Bartholomew. (Monday.)
- 30. Twelfth Sunday after Trinity.
- 31. (Monday.)

KALENDAR OF COMING EVENTS

AUGUST

- 9-12. Social Justice Conference, Adelynrood.
- 16. "Church of the Air" Radio Program. Clifford P. Morehouse, speaker, 10 a.m. E. D. S. T.
- 18-28. Annual Conference of Society of Companions of the Holy Cross.
- 30-September 5. Conference of Young Men of 5th Province.

AMERICAN CHURCH UNION CYCLE OF PRAYER

AUGUST

- 17. St. Andrew's, Denver, Colo.
- 18. St. Andrew's, Denver, Colo.
- 19. Mt. Calvary, Flemington, N. J.
- 20. St. John the Evangelist, Boston, Mass.
- 21. St. Mary's, Barnstable, Mass.
- 22. St. Peter's, Oakland, Calif.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BARKOW, Rev. CALVIN HENRY, formerly vicar of St. Mark's Church, Moscow, Idaho (Spok.); to be rector of Nativity Church, Lewiston, Idaho, and general missionary of Grangeville, Orofino, and Pomeroy. Address: 8th Ave. and 8th St., Lewiston, Idaho. Effective September 1st.

CARLETON, Rev. RUSSELL S., formerly priest in charge of St. John's Church, Warrington, Fla.;

to be priest in charge of St. Andrew's Mission, Panama City, Fla. Effective August 15th.

COLLINS, Rev. PAUL D., has accepted a call to the General Theological Seminary Associate Mission at Hays, Kans. (Sa.)

LAMB, Rev. HERBERT W., Jr., has accepted a call to Christ Church, Sherburne, N. Y. (C. N. Y.), effective September 16th.

SUMMER ACTIVITIES

BARKOW, Rev. CALVIN H., vicar of St. Mark's Church, Moscow, Idaho, will be in charge of Grace and Holy Trinity Cathedral, Kansas City, Mo., from August 16th through September 6th. Address: 415 W. 13th St.

CASSETTA, Rev. D. A., C.C.C. camp chaplain, is in charge of services at Calvary Church, Clifton, Cincinnati, Ohio (S. Ohio), during July and August.

LEITCH, Rev. CYRIL G., priest in charge of Holy Trinity Church, Willows, Calif. (Sac.), is assisting at the Church of the Advent, San Francisco, Calif., during the months of July and August. Address, 162 Hickory St.

NEW ADDRESS

PECKHAM, Rev. JOHN L., formerly 8720 Pershing Ave., Niagara Falls, N. Y.; now, 215 Main St., Spencer, Mass.

ORDINATIONS

DEACONS

FLORIDA—CORNELIUS CALEB TARPLEE was ordained to the diaconate by Bishop Juhan of Florida in St. John's Church, Jacksonville, Fla., July 12th. The candidate was presented by the Rev. Ambler Blackford, and is in charge of St. Mary's, Green Cove Springs, Fla. Bishop Juhan preached the sermon.

WESTERN NEBRASKA—GORDON CALDECOTT SMITH was ordained deacon by Bishop Beecher of Western Nebraska, in St. Timothy's Church, Gering, Nebr., July 26th. The candidate was presented by the Rev. Jerome L. Fritsche, who also preached the sermon. The Rev. Mr. Smith will act as curate in the Scottsbluff deanery, and will have charge of St. Timothy's Church, Gering, Nebr.

NEW FORWARD MOVEMENT LITERATURE

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FORWARD MOVEMENT

223 West Seventh Street

Cincinnati, Ohio

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

Telling Who Gave What

TO THE EDITOR: Several letters recently have appeared in your columns [L. C., April 11th, ff.] relative to publishing in annual reports, or otherwise, parochial pledges and payments listing names and amounts. This question interests me and I would like to get your help in probing it deeper.

Would it not be helpful to publish the names of all of the churches of the Episcopal Church in America which observe such a practice either quarterly or annually?

What are the Christian attitudes involved?

What would be the purpose of such publicity?

It may be freely acknowledged that the ideal way to finance a Church is to have informed communicants give liberally from the motive of love for God. There is plenty of substantiation for the attitude that everyone should give as he is able to works of this nature, and especially the Church. What of value, however, would be gained in publishing the names of donors and amounts of such gifts?

A few reasons for adopting such a policy are these:

(1) The money for the Church's work would be increased since people respond to public acknowledgment of such gifts. It must be freely admitted this motive is poor.

(2) By thus giving more, however, the people would learn to love the Church more and the motive of giving would thereby be raised.

(3) By the increased interest in the pecuniary affairs of the parish which no doubt would result from increased giving, there would be a revitalization in the other phases of the Church's life.

(4) The people who hide behind the secrecy of their pledges would be compelled to come out in the open.

(5) There would be a closer study of the pledge which would therefore be more in accordance with ability to pay. A greater percentage of payments would result.

(6) If a person were content, divinely so, with his pledge, publicity would not be objectionable to him.

(7) Such a policy would make unnecessary the sending out of individual statements of account.

(8) Potential pledgers could more conveniently estimate their own pledge.

A few reasons for *not* adopting such a policy are these:

(1) A great number of people would be offended. In part answer to this objection it can be said two types of people would be offended: (a) he who is ashamed of the meagerness of his pledge; and (b) he whose pledge is small by compulsion and sorry because it has to be so. It may be said if a person pledges all he can, no matter the amount, with a spirit of "Well, I'm glad I can give even that much," there is cause for happiness, not shame.

(2) Fewer pledges would be received because of lack of desire for publicity.

(3) It is nobody's business what a person pledges.

(4) It would be going against our Lord's command: "Do not let your left hand know what your right hand doeth." (Note: This

was said of almsgiving; it was not said of a responsibility to support the functioning organization of the Church Militant.)

(5) It makes of the Church a hard-boiled, paying-membership club.

The quarterly or annual report might be headed in this way: "This report is to show the financial condition of the parish according to the present pledges. It is not a criticism of any person's pledge or payment but neither do we consider it a true picture of the financial ability of the parish."

This whole matter is not fundamental to the Church's life but I should like to have it discussed more as it has in it elements of helpfulness for the whole Church. I believe the policy would not drive any sincere Churchman away, particularly if full knowledge of the procedure is given before any pledge is made and received.

(Rev.) THOMAS D. SUMNERS.

Houston, Tex.

OUR THOUGHT would be that the subject might well be discussed at the annual parish meeting, so that any action that might result would be through the vote of the members of the parish, rather than something imposed by the rector, treasurer, or vestry.—THE EDITOR.

Unemployed Clergy

TO THE EDITOR: It seems a long, long while since I saw anything in your columns about our unemployed clergy, and if I had not happened to see a few references in some of your contemporaries I might have thought the problem solved.

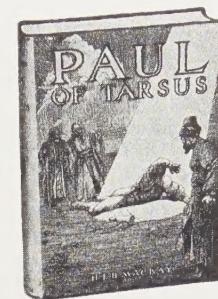
But unfortunately it seems all too clear that in various dioceses new ordinations take place and men are brought in from other dioceses to fill vacancies, while the unemployed clergy therein are literally left to starve, so far as the authorities are concerned.

I was much interested recently to read that the Mormons were taking steps to remove *all* their people from relief rolls and to take care of them through their Church. Surely if the Mormons are able to provide for their laity thus, our Church ought to be able to provide for its needy clergy in a proper manner—and at least take them off any sort of relief plan until opportunity for regular parish work arises.

It is quite beyond my comprehension how an official body professing to serve God in His Church can be so completely indifferent, not only to the *needs* of their brethren, but to the fact that those brethren have been set apart for similar service by a most solemn commission and ordination. Is the ordination service in the Prayer Book nothing but a farce that those taking part in do not really believe? Are placements so completely dependent upon whether a priest happens to be "in favor" or not? Is it God's work that needs doing, or is the ministry just another form of secular occupation in which all kinds of favoritism, or neglect, are just the normal thing according to the vagaries of the employer?

Some of us would really like to know something about these things, and believe that, if the Church is really what it has been

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Mackay

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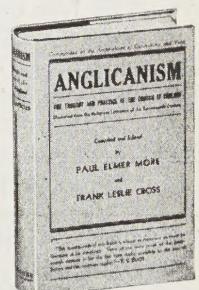
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claimed to be, such scandals as continuous unemployment for clergy who are still fully capable of serving God in His Church should stop at once. This thing has continued all too long now. Well may people say, as I have heard more than one say, that organized religion today is as rotten as it was in the days of Christ; but, what shame that anybody could say such a thing with truth back of the statement!

HARRY WILLIAMS.

Beverley Hills, Calif.

Christianity and Formulas

TO THE EDITOR: In spite of the heat of the weather and the heat of discussion of politics, economics, social questions, and religion, I am constrained to write.

In a conference a few weeks ago, a well-known economist and Churchman used the phrase, "The Christian Formula." The more I think of it, the more convinced I become that using that phrase shows a trend of mind in leaders today. The trend of mind so indicated explains why leaders in economics, sociology, politics, and religion are not leading men out of the dismal swamp.

Human nature loves a slogan, a *bon mot*, a formula, a dogma, a half-truth. The stim-

ulation of that quirk in human nature got America into a disastrous war not long ago. But we did not learn anything by it. Our leaders are still trying to get a formula, a slogan, a plan, to urge the Church forward, to save the world, to establish the Kingdom of God.

Jesus wanted the whole truth. He knew that peace was the salvation of man. The individual is peaceful when all his energies work together. Society is peaceful when all its members work together. The world is peaceful when all men work together. Even as an animal, the body is the most intricate mechanism imaginable. Including the known psychic powers, man is complex beyond all present ability to understand him.

He cannot have peace by four rules, no matter how important each of the four; nor by seven rules, no matter how important each of the seven. Man cannot have peace until he comes into communion with God. The ways by which he can do this are as many and varied as man himself. There is no law or formula. The search for such a law or formula is the limitation of the Old Testament, and shows the need for the coming of Christ. It is going backward.

To say: "This is the one and only way to

be inspired" hinders many in their search for God. The best one can do is to say: "I have had Spirit quicken and strengthen me. For many years, I found this or that blinded me, kept me from the best use of all my energies. At last, this helped me to see and be whole."

(Rev.) R. R. PHELPS.

London, Ohio.

The Wellesley Conference

TO THE EDITOR: Referring to the editorial in THE LIVING CHURCH for July 11th [page 29] may I say that in 1924 a booklet was printed by the Conference for Church Work, now meeting at Wellesley College, in which its development was traced clearly from that fostered by the American Church Missionary Society in 1904. I regret that it was not known at the time that the original impulse was given by THE LIVING CHURCH but I am glad to know it now.

As one who has been associated with this conference from the beginning I would like to make two or three corrections. The gathering in 1904 while visiting Cooperstown had its only headquarters in Richfield Springs. Miss Lucy Jarvis began her school under the inspiration of one she visited in Keswick, England. This school met in 1904 and 1905 and was then turned over formally to the Richfield Conference which was carried on in 1905 and in various places for several years by the Seabury Society of New York. To the untiring work and the vision of Eugene McCamp of that society who carried on through those first difficult years is due the conference of today.

For its stability and broad development we owe thankfulness to Bishop Parker of New Hampshire and Bishop Perry of Rhode Island (now Presiding Bishop) who jointly assumed the direction of its affairs in 1914.

(Miss) MARY E. THOMAS.

New York.

CHURCH SERVICES

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street

REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses: 8:00, 9:00, 11:00 A.M., and
Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M.
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

Sunday Masses: 7:30, 9:30, 11 A.M.
Weekdays: 7; Thursdays and Holy Days, 9:30
also.
Confessions: Sat., 3-5, 7-9 P.M.; Sun., 9:15 A.M.

NEW YORK

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.

New York City

Sundays: 8 and 9, Holy Communion. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

Week-days: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer. Saturdays: Organ Recital at 4:30.

St. James' Church, New York

Madison Avenue and 71st Street
THE REV. H. W. B. DONEGAN, Rector
Sunday Services
8:00 A.M., Holy Communion.
11:00 A.M., Morning Prayer and Sermon.
8:00 P.M., Evening Prayer and Sermon.
Thursdays and Holy Days
12:00 M., Holy Communion.

St. Thomas' Church, New York

Fifth Avenue and 53d Street
REV. ROELIF H. BROOKS, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursdays: 11 A.M., Holy Communion.

NEW YORK—Continued

Trinity Church

Broadway and Wall Street
In the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Week-days: 8, 12 (except Saturday), 3 P.M.

St. Bartholomew's Church, New York

Park Avenue and 51st Street

REV. G. P. T. SARGENT, D.D., Rector

8 A.M. Holy Communion.
9:30 and 11 A.M. Junior Congregation.
11 A.M. Morning Service and Sermon.
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. JOHN GAAS, D.D., Rector

Sundays: 8 and 11 A.M.

Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues

(Served by the Cowley Fathers)

REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 9, and 11 (Sung Mass).
Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).
Confessions: Thurs., 5; Sat., 2:30, 5 and 8.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 A.M. Matins, 10:30 A.M.,
High Mass, 11 A.M., Evensong, 4 P.M.
Daily: 7:00, 9:00, 12:30 and 5:00.
Confessions: Saturday, 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street

VERY REV. HENRY W. ROTH, Dean

Sunday Masses, 7:30, 9:30, and 11:00 (Sung Mass and Sermon).

Week-day Mass, 7 A.M.
Confessions: Saturdays, 4:15-5:00, 7:15-8:00.

Independence Day

TO THE EDITOR: It is scandalous the way the reverend rector of Sherburne, Vt., connects up the Independence Day festival in our Prayer Book, with Red [L. C., July 18th, page 51]—even though it be the red letter days of our kalendar. The Daughters of the American Revolution and the Department of Justice should watch him. To me your editorial on the subject is of the same flavor. Jesting aside, I heartily agree with Fr. Heminway. The Church has always degraded herself when she has hitched up officially with civil affairs. There is nothing fixed and stationary in time or eternity. This being so, what must the Church do, when having committed herself to a civil situation of one period, and that type passes, changes, either by evolution or revolution? If a Fascist form of government should eventually prevail in America, or a Socialist one, what would the doctors and bishops do with the feast of Independence Day? Your editorial implies we should fight to protect it. But physical scrapping I believe to be contrary to our holy religion.

(Rev.) A. L. BYRON-CURTISS.

Atwell, N. Y.

"Why Anglo-Catholicism?"

TO THE EDITOR: You should have the Rev. Don Frank Fenn's Why Anglo-Catholicism? [L. C., July 11th, page 31ff] published as one of your series of Church Booklets. It is fine!

(Rev.) JOSEPH H. HARVEY.

Talladega, Ala.



VOL. XCV

NEW YORK AND MILWAUKEE, AUGUST 8, 1936

No. 6

EDITORIALS AND COMMENTS

The Church and the Campaign

WHAT should be the attitude of the Church and the clergy during the coming three months of the campaign for the presidential election? Certainly not anything in the way of direct pronouncements in favor of any party or candidate. As citizens the clergy are charged with the same privileges and responsibilities as other citizens; but they have also an ecclesiastical status and they should be careful not to make use of their position in any partisan way. This statement of principles will not satisfy some who feel that the Church has lost influence because it has dealt too much with generalities and has so seldom come down to brass tacks in honest support of specific moral movements. The question of just what the Church, in its organized action, or the clergy officially should or should not do was hotly debated during the prohibition era, and it is under rather warm discussion again now.

Our own conviction is that a clear distinction should be made between moral principles and the methods by which these principles may be put into effect. That distinction is clearly drawn in the present campaign and there are five parties in the field, two of them major political organizations, one of the others with its strength yet to be demonstrated. Every one of these parties accepts the principle of governmental aid in times of distress. They differ over the methods by which we may cure present distress and insure against a return of it.

Dark as have been these long depression days, we may rejoice in the fact that they have strengthened this sense of responsibility for the general social welfare. The Christian Church has been, in large measure, responsible for this new social conscience. The "Social Gospel"—an expression that we particularly dislike but that may serve as a convenient popular term—has been preached by many besides those who are avowedly radical in their demand for social justice. Long before the New Deal was proclaimed, the persistent teaching of many Christian clergymen had created a new vision of our common problem and our common brotherhood. Early in the depression there were manifold indications of a general determination that at whatever cost help must be given wherever help was needed and deserved. The outpouring of private

relief funds was a remarkable feature of those first years. The very people whose incomes had been proportionately most reduced—the class which has always been called upon for contributions to welfare causes—gave with a generosity greater than could have been expected. When public relief projects were proposed, these same people stood ready not only to give in charity but to pay in taxes. Even after the drain on their purses through years of public relief, when the call of the Red Cross came for help in a great disaster, there was again a response—a more than one hundred per cent answer to the need.

This new and fuller sense of social responsibility, therefore, is not the possession of any one group or of any one party. It is not under debate and ought not to be in the coming campaign. We all of us feel that the problem of unemployment is a public responsibility. We are none of us willing to look on callously while people starve. We are increasingly sensitive to human suffering; indeed, this sensitiveness creates one of our problems of faith, although it is the product of the preaching of that faith.

THE REAL ISSUE of the campaign is not the question of responsibility for the general welfare; it is a question of the methods and means by which the governments (federal, state, and municipal) are to do what almost everybody agrees should be done. It is for the Church to keep alive this sense of brotherly responsibility which it has had so large a part in creating. It is not for the clergy to tell others how or by whom the social objectives may best be reached. This and other like questions are matters in which they are no more qualified to speak than are Smith and Jones and Brown of the congregation.

What, then, may Christian teachers and leaders say in this presidential year? Even the following suggestions may arouse differences of opinion; but we set them forth nevertheless:

(1) It is the business of the Christian to "keep his head" in all this tumult. In this time of political controversy he must not be swayed by sentiment.

(2) He should set his face against the current attempts

to promote class antagonisms. Every hasty word that assails any class for the sins of a few may help to fan a conflagration of disastrous proportions.

(3) The Christian will try to shed his own class consciousness. He will try to see what others are driving at. He will judge all things as any honorable man, having no personal interest in the matter, would decide after weighing every issue with impartial care.

(4) He will ask whether the men in power have used the depression for party purposes, in creating out of the public service a vote-getting machine—as charged. And then he will ask what prospects there are, if the charge is true, that any other party will correct the evil.

(5) He will not ignorantly repeat charges, but will make careful inquiry as to facts and their proper interpretation.

(6) He will consider the American form of government, or what we may call the American ideal. He will discount the pleas of those who would throw the Constitution overboard and those who would make of it a fetish. He will ask what changes, if any, we need to make the system conform to present conditions. He will even ask questions about democracy itself and look carefully to learn in what directions away from it the several parties are moving.

(7) He will discount special pleading on the part of either party that tries to mould his religious beliefs into prejudices for its candidate or against its opponent. The Democratic party's "Good Neighbor League," with its strong attempt to reveal the New Deal as the Messiah anticipated in the social pronouncements of Catholics, Protestants, and Jews, and the Republican party's hysterical cry that the policies of the Administration will lead to the seizure of Church property are both unworthy of serious consideration.

(8) He will carefully consider the characters and temperaments of the candidates and their advisers. Is their goal one in which we have faith? Can they be depended upon to steer a straight course?

(9) He will look next at the records and characters of the local candidates, especially the candidates for Congress. Are they men of intelligence and courage? Are they guided by the ideals of Christian sociology? Which of them promises to stand firm against the raids upon the treasury which may be expected in the future, judging by what we have seen in the recent past? Which will put the public welfare above partisan interests?

(10) In considering candidates and parties, he will try to anticipate the future. Can we go on piling up the public debt? Which shall come first, personality or property, relief or economy?

Einstein is quoted as saying that 2% of the population, if morally convinced of the evil of war and firmly fixed in the determination to end it, could sway the action of the other 98% and so make war to cease in all the world. The present political situation may seem hopeless for democracy. The early advocates of democracy envisioned a nation of small communities; they never dreamed of New York with its seven millions, Chicago, Philadelphia, Los Angeles, and other great cities with their millions of unthinking, uneducated, ignorant voters. Of such it is deeply true that "where there is no vision the people perish." It is for the Christian citizens never to forget the potential power of the two per cent.

If every Churchman would conscientiously seek a right judgment in the coming campaign; if he would endeavor earnestly to avoid prejudices and decide after impartial study and hard thinking; if, without violence and aggressiveness, he

would discuss with others the issues of the hour, he might be a useful member of that happy minority which is usually right, although a little ahead of the age; he might do his bit in making America achieve some measure of its ideal.

Spain and the Future

ANXIOUS EYES are once more turned toward Europe, where the spotlight of world attention is for the moment focused upon Spain. The civil war now in progress in that country is more than a mere internal strife. It is a chapter in the social revolution that is in progress throughout the world, peaceably in some places, bloodily in others; and the aid being given directly or indirectly by Socialist France on the one hand and Fascist Italy and Nazi Germany on the other carries with it the ever-recurring possibility of a general European conflict.

Actually the Spanish War is a counter-revolution rather than a revolution. The revolution itself took place five years ago, when King Alphonso and his family were forcibly ejected from Spain. For a time the control of the government was in the hands of moderate Liberals, but the government has become more and more radical as time goes on. The present rebellion is led by the conservative, Fascist, and monarchist elements, and is largely an effort to secure the restoration of the special privileges of the nobility and those of wealth and property.

On its religious side, the civil war in Spain is one more illustration of how the Church is betrayed by those who profess to "take sides" in political struggles for her sake. For years we have been concerned over the Church's plight in Spain. But now all ground for hope is slipping. The Spanish Church may easily share the fate of the Church in Russia. This present revolution is clearly a clergy-gentry-army revolt. If it wins there will be a chance to keep its leaders in power for a while, at the price of increasing Fascism. If it fails, the Church will be in for a worse time than she has had since the overthrow of "his Catholic majesty" Alphonso XIII.

When Premier Azana took control in 1931 there was no disposition to give quarter to the Church. "We shall play safe with clerical reaction, just as Moscow did," they said. Church and State were separated, the Jesuit order dissolved, Cardinal Segura exiled, many churches and religious houses attacked. But the majority of Spaniards have a fundamental loyalty to religion. There was a reaction in 1933, and Right republicans came into control under the leadership of President Zamora, whose loyalty as a Catholic is unquestioned. Relations with the Church improved.

Now see. Government officials are already saying that they have been fools, that they should have taken the same precautions that Moscow took, ruthless suppression of all potential counter-revolutionary elements, including the Church. Azana, now President, has ordered civil governors to occupy all properties of religious congregations. Their belief now has foundations in Spain's own experience, that "Marx and Lenin are correct in their view of the Church as a social element."

There is no point in over-simplifying things. We know that there is much in the Spanish government's policy that inhibits the program of an established Church like Spain's. But we echo the warning of Berdyaev, born of a parallel experience in Russia, when we ask whether this present attempt at a *junta* of landlords and army, with the undenied support of the clergy, doesn't really do the Church a thousand times

more harm than President Zamora ever thought of. The fate which has almost overwhelmed the Russian Church now threatens, by much the same processes, to overcome the Church in Spain.

Whatever may be the outcome of the war in Spain, the prospects for the future in that country and in Europe are not bright. Should the rebels win, it is likely that a Fascist government would ensue, which would not only prevent needed reform in Spain but would further upset the balance of power in the Mediterranean and in Europe through strengthening the Fascist and Nazi dictatorships, at the expense of the democratic countries, such as France and Britain.

On the other hand, if the rebellion is suppressed it is likely that the government will fall into the hands of Communists and the balance of power will be upset in the opposite direction. It is not beyond the realm of possibility that foreign governments would intervene in Spain to repress Communism, and it would be difficult to confine such intervention to a single country.

The Spanish situation contains many of the elements of an international conflagration. Probably it will be settled somehow without bringing a general war to Europe, but it is one more step in the chain of events that future historians may very likely trace as progressive steps in the brewing of a Second World War, just as the Morocco crisis of 1905, the Agadir crisis of 1911, and the Balkan Wars of 1912 are traced by present-day historians as steps leading to the First World War.

Flags

WE ARE AMAZED at the curious story of the presence of the flag of Soviet Russia in the Cathedral of St. John the Divine and its subsequent repudiation by Bishop Manning and Dean Gates, as told in the news columns of last week's issue of *THE LIVING CHURCH*. The occasion was a children's service, in which the flags of the nations were massed before the altar as prayers were offered that they might all stand for peace and freedom. The news story tells us that (1) the presence of a Soviet flag caused surprise, (2) the Soviet consul-general allowed its use, and (3) the Bishop and Dean were ignorant of its presence, and *had they known of it in advance they would not have allowed it*.

We find it hard to believe that this is altogether an accurate report, though we do not question the facts as set forth by our New York correspondent. The Christian statesmanship of the Cathedral authorities is too wise to allow such a blunder, and its occurrence must be due to the natural confusion arising from divided authority during the vacation period. For it is apparent how absurd and indefensible the incident and its subsequent repudiation would be on the grounds of Christian logic. It is hard to see why surprise would be felt at the presence of the Russian flag with others if the flags were present, as reported, to symbolize peoples rather than governments. Any nation as large and powerful as Soviet Russia is bound to come into any view of world peace. The consul-general's permission to use the flag is only characteristic of diplomatic custom and does not imply any official Soviet recognition of religion. The claim that the Bishop and Dean were ignorant of the flag's presence weakens the service as an act of prayer for peace, but the claim that had they known they would have refused it a place among the others calls for a protest!

In the first place, the flag is a symbol of the millions who live under it, whose lives are affected by peace and war. We

can pray for a nation without endorsing its government. In the second place, does the Soviet's opposition to religion release us from the responsibility of Christian prayers for it? Of course not. The logic of our faith requires us to pray "the more earnestly" for those we think least desire our prayers. Our Lord said, "They that be whole need not a physician, but they that are sick . . . for I am not come to call the righteous, but sinners to repentance."

Was the German flag there? Were the Spanish, Italian, French, Mexican, and Japanese flags? Do the Bishop and Dean consider these governments worthy of a place in our prayers? Bishop Manning has spoken out plainly in opposition to the Nazi persecution of the Church, so he cannot be accused of partiality to this form of dictatorship any more than the Communist one. When the Bishop said the Cathedral was "a house of prayer for all people" he didn't say anything about excepting either the Russian or the German people.

If the presence of foreign flags in the Cathedral is to be regarded as endorsement by the Church of the several forms of government that they represent, none should have been present. If they were present as representing the peoples of the world, for whose peace and welfare prayers were offered, none should have been excluded.

Nonsense, Mr. Shaw!

EVEN A GREAT MAN can speak utter nonsense at times. Such is the case of George Bernard Shaw in an interview with George Sylvester Viereck, published in a recent issue of *Liberty*. Suggesting that man may be the worst of all nature's mistakes, Shaw says:

"I see no reasoning power behind the universe. What I see driving the universe is a colossal evolutionary appetite for knowledge and power over circumstances, continually experimenting in the creation of percipients and agents."

Noting that many of nature's experiments have been failures he observes that "the locust and the cobra are now only mischievous failures. Man must destroy them if they are not to destroy him. It is, however, a wide-open question whether man is not himself the most mischievous of all failures. In that case, the next experiment may produce some creation that may wipe him out."

Shaw further declares that he has not modified his views on personal immortality, and that although he has been greatly interested in the discoveries of Einstein and the theories of Jeans, they have not changed his mind. "No advance in physics can possibly change people's minds," he states.

George Bernard Shaw is an old man and deserves the respect due to age and distinguished achievement. Nevertheless his admission that no advance in physics—and presumably in other realms of learning—can change people's minds, is an admission that in the *Liberty* interview he has allowed his flair for saying something sensational to get the better of his common sense.

If man himself is only the most mischievous failure of a blind nature then the sooner we all jump in the ocean and end the human race the better it will be for the universe. But why should we seek the good of the universe if there is no sense or reason in it? And how can an abstract "evolutionary appetite" achieve either success or failure? By what yardstick would it be measured?

With due respect to Mr. Shaw, we prefer the Christian concept of a God who is not only the Creator of the universe but a loving Father as well to mankind, created by Him to be

"a little lower than the angels." Christianity bears the stamp of truth and stands the test of experience. Shavianism bears the mark of the ridiculous and cannot stand up under the analysis of either science or religion.

"A Man Was Lynched Yesterday"

WHEN AND WHERE in America will the next human being, black or white, be lynched? Last year there were 23 lynchings in this country; this year there have been eight, the last of which was in May.

Whenever and wherever the next lynching takes place the thousands who walk or drive on Fifth avenue will have it brought forcibly to their attention by a huge black and white banner with the legend: "A man was lynched yesterday." This flag has been prepared by the National Association for the Advancement of Colored People and is ready to be strung across America's best-known thoroughfare, in the hope that it will jar an indifferent public into action that will stop the mob murders that have cost the lives of 4,669 persons since 1882.

Contrary to the belief that prevails generally, it is not only Negroes that are lynching victims; two of those who have met their deaths at the hands of mobs in the present year were white men murdered by other white men concealing their cowardice under the robes of the Black Legion. Of the lynchings during the past half century, 1,293 victims have been white. Nor are men the only ones who have suffered, for 94 women have met their death at the hands of cruel mobs.

Apparently the only effective deterrent to lynching is a stringent law that will penalize the entire community in which mob violence takes place. This is the method contemplated by the Costigan-Wagner Bill which would make lynching a federal offense, and which has been pending through two sessions of congress. Now is the time to make public opinion effective in the next congress. How do the candidates for the Senate and Congress in your district feel about this matter? How about a letter to them, or to your favorite newspaper, demanding that they make their attitude on it plain so that the voters may be guided accordingly?

Through the Editor's Window

WHILE IN ENGLAND a few years ago, we gave ourselves the pleasure of visiting the splendid choir school for slum boys headed by the Rev. Desmond Morse-Boycott, well known to our readers for his frequent interesting articles. The Father Rector called on the visitor from America to say a few words to the boys, and unwisely we asked the youngsters what they would like to hear about in connection with America. With one voice they cried out, "Gangsters!" When we confessed that we had never met a gangster, we could see our prestige in their eyes drop like a plummet—whatever that is.

For the benefit of the boys of the choir school of St. Mary of the Angels we therefore pass on this "G-menu," clipped from an unidentified paper in the East and sent us by an editorial associate:

G-MENU

Gangsters on the Halfshell	
Split Fee Soup	Ransomné
Fingerprints a la Hoover	
Coddled Yeggs	
Purloin Steak	Stool Pigeon Pie
Pickled Flat Feet	
Bank Rolls	Hot Money
Just Desserts	
Safe Crackers	T-N-Tea

EVERYDAY RELIGION

The "Act of God"

EXPRESS COMPANIES and railroads guard themselves in microscopic print on their way-bills against many contingencies in which they will not assume the risk of loss. Among these is the "Act of God." By this surprising phrase they imply floods, drought, cyclones, lightning, earthquakes, falling stars, or any other convulsions of Nature. The phrase stands until the Society for the Promotion of Atheism detects it and cares to get it changed.

There is a sense in which all motions of the elements are the "Act of God." It is a question, often, whether the ensuing loss is also an Act of God. After a great flood, a priest and a prominent engineer were traveling through a devastated city. Turning from the wreckage the engineer said to the priest, "You believe in God, don't you?" The priest answered, "I most certainly do." "Well then," said the engineer, "how do you explain all this loss? What kind of God is it who would do that?"

The priest replied: "All that God, as you call Him, has done is to send this region five inches of rain in one week. As a scientist you know that such a rainfall recurs in certain cycles. Formerly this region was heavily wooded. The river systems were able to take care of the excess water. But man has come in, cleared the forests and drained the land. What is more, this very city has crowded the river so that it has no room to stretch, and blocked it with a dozen bridges. Man has been both short-sighted and greedy. He crowds his poor neighbor, he crowds the river, and he would like to crowd God. I am surprised that you, a man able to build subways and bridges, turn around and blame God for man's folly and greed. Is that the way you think about God?"

Much the same may be said about the "Dust Bowl," our latest continental calamity. But we need not thus lightly shake off the problem, for God is the Saviour; He delivers man, and rescues him from his own folly.

A humble illustration can be found in any real family, for family life if worth anything at all is God-directed life. A little girl is sent to the store. She day dreams and loses a \$5.00 bill. Consternation in the family? Yes. Calamity? Yes. But is the little girl cut off? Is she starved, while five dollars worth of food which would have been her portion is *not* bought? The question is preposterous. What happens is that reserves are drawn upon and a costly lesson is learned. Or if there are no reserves, father and mother sacrifice and all the members do the same in proportion to their strength.

When the Chinese or the Hindus or any others are dying from famine the Catholic Faith prompts not just *me* but all of us to reach down into our reserves and help them out. If we have no reserves we can sacrifice by eating less and plainer food, and depriving ourselves of otherwise proper comforts.

But floods and earthquakes are merely spectacular and melodramatic. There is a constant calamity called Sin, which registers not only in single lives, but in the whole social order. The family must take care of that, and the family is the Church. Herein is revealed the Church's passion which we call missions. By all means let the Millennium come; but meanwhile the Society of Christ is going to plead and share in the Divine Sacrifice for even prodigal sons who are dying.

The Atonement—a Dead Subject?

By the Rev. Wilford O. Cross

Vicar of St. Clement's Church, Harvey, Ill.

I HAVE JUST BEEN READING some very judicious and sensible remarks made by the Dean of one of our theological seminaries on the subject of seminary education. I happen to have a lot of respect for the intellectual acumen of this particular Dean, but it astonishes me beyond measure to discover this statement: "I think we spend too much time on dead subjects. . . . I have heard of a seminary where a whole term—or was it a whole year?—was given to a course on the Atonement."

The Atonement a dead subject! I wonder what Paul of Tarsus would say about a dictum of this kind—he who taught that we are buried with our Lord in His atonement, and that we are risen again with Him through the same medium; he who said that we are baptized into the death of Christ, and that that baptism in His saving death is life eternal. Do we, after all, baptize into a dead subject—the Atonement—or do we baptize into this new and living way, the life of the Cross?

I am a poor parish priest with very little seminary education, and I am quite busy, and it may be that I have not kept abreast of the times, and do not know that in theological centers it has been wisely decided that the Atonement is a dead issue. If that is so I am put in a rather embarrassing position, because it so happens that in my parish work this dead issue, the Atonement, is always coming up. We have all read about the need of clinical education for seminarians, and I think we all agree that the more that a seminarian knows of cancer wards and maternity wards and insane asylums and tenements and factories and houses of prostitution the better priest he will be. The recently opened experiment of graduate training in Cincinnati will be a godsend to young men sent out from the seminary to meet the shock of the world and the flesh and the devil. It is a good thing to know your enemy. But it is also a good thing to know your own guns.

Under the wise leadership of this same judicious Dean I took clinical training as a seminary student at a local institution for the mentally ill, and I learned a little about the works of darkness. It so happens, however, that in actual parish practise I have not been called upon to cast out devils of this nature. I have had to leave all that to the wiser and more experienced technique of the medical profession. My part has been to calm and to comfort with some musty implications that happen to flow from this dead thing—the Atonement—and chief among these musty implications the Sacrament that our Lord instituted on the night in which He was betrayed. Priest, patient, and physician alike have found this dead issue of the Atonement to be a curiously regenerative force.

I am at the Altar three or four times a week, and there, standing before God, I hold up in my hands what looks like a bit of bread and a cup of wine, and with these I plead the Cross and Passion of my Lord for the living and for the dead. Between myself, and my people, and God I place the Atonement, the merits of His Passion. Now if all this is a dead thing I really want to know it at once, because heat in the church, and candles and bread and wine cost money. My ministry, of course, may be all wrong; it may be terribly old fashioned and obscurantist, but I cannot help thinking that the most important part of my ministry is this service of pleading the Passion, and that by doing that I am doing a real and vital

and important bit of work for the kingdom of God. Not only is the bread and the wine lifted to ask for the whole Church the general merits of the Passion, but also, along with this usual intercession, go all sorts of special pleas, a prayer whispered for that soul which has just gone forth, a prayer for a sick child, a prayer for one in deep and bitter need. My people are beginning to learn that all that I know of their troubles and sorrows and needs is carried to the Altar, and that their personal lives, their most intimate secrets, their most trying difficulties, are somehow related to the Atonement of our Lord.

I WISH I had had "a whole term, or was it a whole year?" in seminary on the doctrine of the Atonement. If I had, I should celebrate with more intelligence and more reverence, and I would be able to teach my people what it all means so much more easily. As it is I have to get along with what I can read, and with what I can grasp in the fog of my own scattered meditations.

And if one knew more about the Atonement, how much more effectively one could preach the Cross. For preaching the Cross is one of the things that a priest must do, though it be to the deans of all theological seminaries foolishness. One may be able to skirt cleverly around the subject by talking consistently about "seven something elses" on Good Friday, but sooner or later, one has to say something about the Cross. It is there, planted in the heart of our religion. We do sign them with the sign of the Cross, we put it on our Altars, we put it up over the roofs of our churches, our stoles are decorated with it, and our people expect to see some faint signs of it in our lives.

Had I had a year or a term devoted to the Atonement in seminary, I should be able to understand and teach with more assurance the whole Christian philosophy of life: for, without for a moment prejudicing the centrality and the value of the Incarnation, it is, after all, the Atonement that makes the bridge between the Incarnation and us. It is the Cross that is the complete revelation of that love which the Incarnate One came on earth to reveal to us. And the Cross is so complete a symbol of Christian love and Christian sacrifice and Christian living. It has to be stamped on Christian charity, and Christian marriage. There is bearing the Cross, and taking up the Cross, and there is the Way of the Cross. No course in pastoral theology, no clinic, and no text of psychology can teach a seminarian what all this means, for the moment you begin to talk about Christianity at all you are driven back to fundamentals, and among those to the Atonement, as being one of the great girders of the Faith. And if we are to be taught in seminary that the Atonement is a dead subject and not the living, flaming, eternal fact it was to St. Paul, or the burning reality it was to St. Francis, then perhaps we had better shut the seminaries.

The crucifix has been for so long the center of Catholic ardor; the Cross has been for so long the mark of our profession; the Mass has been for centuries the center of our religion; the Atonement since the first has been a riddle to our intellects; but to its teaching the suffering heart of humanity has answered and understood.

A Catholic Parish

By the Rev. James L. Hayes

Rector, St. Mark's Church, Waterville, Me.

ST. MARK'S parish, in Waterville, Me., is a unique parish in many ways. In a typical New England atmosphere, with a strong trend toward the Protestant and a distrust of anything that resembles Rome, it carries on in its quiet way.

The church has been here for 60 years. In all that time it has enjoyed with few exceptions a continuous type of service and Churchmanship.

St. Mark's Church ministers to four institutions located in or near Waterville. Colby College, a Baptist institution, with an enrollment of 600, has 45 of our Church students and two professors in residence. There is a happy relationship between the church and college.

Oak Grove Seminary (of Quaker origin) is located in Vassalboro, six miles away. We have ten students and two teachers there.

The Central Maine Sanatorium is located six miles to the north of us at Fairfield. Twelve patients and four officials are Church people, and though there are frequent services and visitations, there is still a great pioneer work to be done here.

Good Will Farm, at Hinckley, twelve miles to the north of us, is a combination home and school. The priest of St. Mark's has been of service there. The Forward Movement pamphlet is used in one of the devotional groups.

These four distinctive groups are of compelling importance to the progress of St. Mark's. The Church reaches out to these institutions and when possible takes the sacraments of our Lord to its faithful.

But it is the foreign born in St. Mark's that intrigue me most. Since they are of the Orthodox persuasion, the terms *Father* and *Mass* are as natural to them as breathing. They love the Church. They love the Liturgy. Even if the terms *Father* and *Mass* were objectionable to me I should try to understand the background of my foreign born members. To insist on *Mister* and *Holy Communion* would be like talking in riddles to these children of the Church.

One morning I was requested to celebrate a Requiem Mass for a Greek Orthodox member. At the usual early service at St. Mark's the faithful are loyal and devoted persons who are not too anxious for liturgical elaboration. I intended to wear the seasonal chasuble at the Requiem Mass and just say the proper parts of the service for such an occasion. I did not want my English-speaking native-born Maine members to misunderstand what I was trying to do. But in looking out the sacristy door before the service was to begin, I noticed the church comfortably filled with Greek-speaking worshippers. I immediately changed into my black chasuble. I knew that many in the congregation would not know what I was saying at the Altar. But they would know what the black chasuble and Altar appointments meant. What the ear could not teach them the eye could. My non-liturgical English-speaking members knew what I was trying to do.

In the Orthodox Church it is customary to baptize and confirm at the same time. It is not unusual to see a very young child in arms carried to the Altar rail for the Sacrament of the Altar. For the priest to adjust himself readily to this practice in this type of congregation is wise and consistent.

A member of the Orthodox Church attends our service regularly who knows very little English but who would put

the average Episcopalian to shame with his devoutness and reverence. It is a joy to me to turn from the Altar and see this man with his own prayer book in his native tongue mumbling to himself. I would not lift a finger to change his method of devotion. He sits there enrapt, understanding little or nothing of what is being said, but what is being done is very real to him, and he worships regularly in the fellowship of saints. Although he cannot speak English he knows that the great sacrificial act of worship is taking place.

Something happens almost every Sunday that makes me feel very humble. As the recessional takes place and the choir and priest move down the center aisle from the high Altar, one of our foreign born worshippers reverently touches the hem of my chasuble as I pass and then makes the sign of the cross. It makes me feel that I should live very close to God. I represent to him the Church. Somehow I feel when he presses close to me to touch my chasuble that something has gone out of me. When I see him first I move closer to him in the procession that he may touch my chasuble and not make himself too conspicuous.

We have a large foreign born population in St. Mark's. In our congregation we have Albanian, Polish, Syrian, Armenian, and Greek Orthodox members. Because of mixed marriages we have an unusual number received from Rome.

Our local people of American stock are the members of old families who have their roots deep in the soil of Maine and New England. With few exceptions all our people realize the need for a parish of Catholic outlook and practice.

By the very nature of its makeup St. Mark's Church is a challenge to the priest in charge, to the local congregation, and to the community. There is a great work to be done here. I have dwelt at length on certain phases of my work that fascinate me but I must ever keep in mind the groups and institutions looking hungrily to us for ministration and comfort. St. Mark's Church is truly a Catholic parish.

It is the bounden duty and service of the priest in this community to do nothing to alienate the Yankee born Mainite from the Church and to do everything to make the foreign born feel that within the confines of the Episcopal Church they may find a home to worship, not too unlike, in structure and character, the one they left in Continental Europe. Knowing the nature of my parish I must be careful not to say the Church teaches or commands certain controversial matters, but keeping in mind the truly Catholic nature of my parish, admonish in those matters that the Church recommends, not as mandatory practice, but as being good for the soul's health. St. Mark's gives great promise of doing much in this community as a living witness to the real Catholicity of the Episcopal Church.

Social Security and the Church

THE CHURCH'S responsibility in the drive for social security is something more inspiring and more creative than accepting this phrase as merely a governmental device for providing social services for our citizens, though that is important; it is her responsibility to hold up before the children of men the vision of social security as a part of the creative destiny of man to realize in co-operation with all men a world-wide brotherhood that shall be equal to our hopes and worthy of our dreams.

—Spencer Miller, Jr.

Save the Children

A FORGOTTEN ARMY of children—forgotten in so far as the vast masses of the public are concerned—exists in the Southern mountains today. They have been well called “the most neglected children in America.” Twenty thousand there are, boys and girls who are descendants of that strong and brave stock which settled the eastern half of what became America; children whose ancestors’ names appear in history today.

Several years before the depression began to sweep the country, the soft coal and lumber industries of the Southern mountains were prostrated, leaving thousands of men either completely out of work or employed but a few hours a week. And the children, as a result, were left to grow to maturity—if they survived—lacking even the ordinary necessities of life.

People think of the rural districts of the nation as lacking many of the problems of the city. They mentally picture the countryside with its fresh air and opportunities for outdoor activity, and turn their attention toward the dirty, crowded streets, thinking their aid is most needed there. The question is not one of either—but of both. Every problem that abounds in the city exists in the Cumberland mountains and, in most cases, in a far worse form; and there are few agencies of any sort to minister to the sufferers.

Here the health clinics one finds in the city are practically unknown. The cost of a doctor’s visit, though not based on the scale of charges in the city, is far beyond the purse of the impoverished mountain family. Little children live year after year without as much as having their teeth examined. Many die in isolated cabins because there is no wherewithal to secure a doctor even in an emergency, and the parents have poor knowledge of home remedies.

“Discussing with a teacher the case of a child with extremely poor vision,” a field worker writes, “I learned that this child had two sisters who are totally blind. One has received some education at a school for the blind, but the other had not. For the boy in school an effort will be made to procure treatment that may save him from the fate of his afflicted sisters.

“Another boy, in the same school, whose hearing is very imperfect, reported two brothers, one 19, the other 7, both of whom are deaf and dumb. The youngest has been admitted to a school for the deaf.

“At the end of an afternoon in one school, the nurse asked if all pupils had been weighed and measured. ‘All but this little girl,’ the teacher replied, ‘and she cannot walk.’ This child, 10 years old, is another victim of infantile paralysis. She is carried to school each day by her mother, who calls for her at the end of the day. It is hoped the parents can be persuaded to have the child examined, and if necessary placed in a hospital in order to find out whether she can be helped or not.”

SAVE THE CHILDREN, with national headquarters at 156 Fifth avenue, New York, is endeavoring to carry to underprivileged children of the Southern mountains food, clothing, shoes, medical service, and various forms of welfare help, as well as recreational, educational, and character-building programs and inspiration. Save the Children has no endowment and must depend upon voluntary contributions by the public for support in endeavoring to aid these helpless boys and girls.

During the winter months the one-room mountain schools, the one enriching influence in the children’s lives, are frequently forced to close. Children cannot trudge two, three, or four miles, or even longer distances, along ice-bound trails. Their parents have no money with which to buy shoes, to say nothing of the books the states require for the children. Then, there is the

grave problem of food for these boys and girls. Many children go to school breakfastless and all they have for lunch is cornbread, a potato or two, perhaps a small amount of pumpkin saved from the fall by drying. Rarely ever is there even a piece of bacon.

But, one may say, at least there is no overcrowding. And in the summer there are the woods and streams for the children to play in. The facts are different. In winter, all too often a family of eight or ten crouch around an open fire in a one- or two-room shack. Three or four children sleep in one bed in the clothing they have worn all day. Perhaps an older child and the parents sleep on the floor. For the summer time—strange as it may seem, even children must be taught to play and there is very inadequate recreational leadership in large sections of the Southern mountains. Boys are left to break schoolhouse windows for sport; they have no knowledge of the delights of baseball, football, and other boys’ games. Girls marry very early and soon have upon their youthful shoulders all the old problems their parents bear.

The fathers have but little knowledge of agriculture. Food presents an ever-pressing problem. Cornbread and potatoes constitute the daily diet from the baby to the grandparents. And, in the Southern mountain states, there are at least 200,000 boys and girls now growing to maturity under such conditions. No wonder those isolated areas have been called the most distressed in the country.

DR. CHARLES D. TREXLER, pastor of St. James’ Lutheran Church, New York, wrote after a visit to the Southern mountains:

“Compared to actual conditions, I found that the written descriptions became drab, colorless, and incomplete. There were children with rags which barely covered their bodies; with protruding abdomens in advanced stages of malnutrition; with gaunt faces and spindly arms; who were too tired to pay attention for they have too little food to supply the necessary energy. There is but one comforting factor: most of them do not realize that they are suffering for they know nothing else.

“Then I saw other children dressed in shoes and garments which friends of the Save the Children Fund have furnished; whose faces and bodies are filling out as a result of nourishing food, milk, and cod-liver oil; who are learning to play and who give promise of being fine, upright citizens.”



SHOES

WHEN Save the Children was organized in early 1932 the Cumberland mountain region offered the most tragic need and the greatest opportunity for service. And there Save the Children has been giving the major portion of its services, creating a far-flung program of child health and welfare in nearly 30 counties which has touched not less than 20,000 children in the neediest sections of this territory. Clothing and shoes have been supplied which have kept thousands of these young people in school. About 100,000 schoolbooks have been distributed to children over a wide area. Food elements so largely lacking in the mountain child's daily diet are furnished through Save the Children's system of hot school lunches. Milk and yeast are given to combat pellagra. Cod-liver oil is provided. Medical and dental help is secured for many of the most needy. Parents, teachers, clergymen, and community leaders generally have enlisted in the movement for the health and welfare of the children.

A most important characteristic of Save the Children is its flexibility. In entering a region it is careful not to overlap any other organization but rather to supplement and coöperate with local forces. After a careful survey has been made of the county, the field worker is chosen who best is fitted to meet the predominant problem. If health be the principal need, a health nurse is supplied. If social work is paramount, such a representative is found. When a full-time field worker cannot be supplied, community meetings are held and volunteer workers chosen and instructed. Frequently the organization works through sympathetic school teachers and ministers, and when that is not possible it sets up its own center.

Save the Children's aim includes the aid of needy children wherever they may be found. There are plans for numerous sections of the country. However, thus far it has not been financially possible to extend beyond its present work in the Southern mountain areas, the New Jersey Pine Belt, and the Imperial Valley of California.

Save the Children is in itself a permanent organization, now in its fifth year, but each community in which it operates is brought to realize that it must eventually take over the administration and support of the work itself. With this in mind, field administrative committees have been formed in principal centers and several hundred doctors, pastors, teachers, and prominent local leaders have been assisting the trained social workers.

Save the Children seeks to take the approved methods of both private and public health and welfare agencies and apply them to the peculiar problems of the children in areas where the organization is active. County-wide innoculations

against typhoid and diphtheria, health education, sanitary improvement, and building up resistance against disease by proper feeding are of primary importance. Anything that will directly or indirectly bring benefit to a group of children whose needs are not being met by other agencies is considered within its province.

The experiences of our workers have shown that in the Southern mountain region, at least, a welfare and character-building program must be accompanied by health work, education, and relief. Save the Children is the only agency in the area named which has such a program. The organization coöperates with Save the Children International Union of Geneva, which has affiliated agencies in 43 countries, and is the only American member of the Union.

Officials of Save the Children, its board of directors, national advisory council, and emergency committee include health, welfare, Church, educational, and business leaders from many sections of the country. National, state, and local committees are composed of leading citizens interested in child welfare. The officers are: John W. Withers, chairman; Bishop Francis J. McConnell (Methodist), and Mrs. John Ferguson, vice-chairmen; John R. Voris, president; Herbert F. LaFlamme, executive vice-chairman; George W. Briggs, secretary; and Burnett Walker, treasurer.

Senator Royal S. Copeland of New York, chairman of the emergency committee of the Save the Children Fund, has written of the work in the Cumberland region:

"The need is very immediate. Every single day 20,000 hot meals are required. By economy it amounts to only five cents a meal, but just figure it out and you can see what a battle it is to find the necessary funds, for so many."

"I feel the situation keenly because I know that hunger, rags, and cold breed crime even among children of God-fearing parents."



A DESCENDANT OF THE PIONEERS
There are thousands of boys and girls just as needy as this one.



MOUNTAIN CHILDREN
Undernourished, almost without clothing, boys and girls such as these are easy victims of disease.

BOOKS OF THE DAY

Edited By
Elizabeth McCracken

A Fine Translation of a Great Book

WE BEHELD HIS GLORY. By Nicholas Arseniev. Translated from the German by Mary Anita Ewer. Morehouse. Pp. 215. \$3.00.

THE NIGHT is far spent, the day is at hand!" might well have been chosen for the motto of Dr. Arseniev's book. In it he proclaims to the world his conviction that the Christian Church, from East to West, is awakening and just about to spring into new vigor and authority. Behind this mood of soaring optimism is the conviction that the youth of the world, religious leaders, and Christian theologians are everywhere turning their backs upon the arid rationalism, the haughty self-sufficiency, the vague idealism, which have been characteristic of 19th and 20th century culture, and proffering a new allegiance to what was the religion of the Apostles and the Fathers, the saints and theologians of the New Testament and primitive Church. Jesus the Lord Incarnate, the Lord really come in the flesh, Jesus risen from the dead, ascended into heaven, the God-Man actually present in the Church, in sacrament, fellowship, and worship, bridging the chasm between time and eternity, earth and heaven, imparting to us men the divine grace, binding us together in a living supernatural organism—a new realization of these things, a new experience and conviction of their truth is being born in countless hearts. The author takes extract after extract from book after book of writer after writer and weaves together his extracts with summaries and paraphrases of other statements from the same books and the same writers, adding in footnotes other material of similar purport from the same or other sources. Germans, French, Russians, Orientals, English, Americans, one after the other, singly and in groups, all with one voice, from the like experience, bear witness to the one confession. The mystical realism of St. John and St. Paul is once more a living power among us. A new mankind, a happier society, a united Church are surely just ahead of us.

Dr. Arseniev is too good a theologian to be entirely beguiled with fine words and noble sentiments. Here and there candor compels him to admit that all is not so splendid as it seems. Theological errors which already have had or are bound to have an unhappy effect lie hidden under some of the finest professions; in other cases the new orthodoxy has no real or sufficient historical basis; or again, the old worldliness and ecclesiasticism, still in the seats of power, remain a critical threat to the newly rising enthusiasm. The theologian, however, has been overwhelmed by the prophet. Perhaps it is well that this should be so. The reader can only pray that the hopes of this loving Christian heart may be realized.

The value of the book lies in the picture it will give to American readers of what is going on with regard to religion and theology in other lands and among other peoples. Our ignorance on these points is abysmal and most unfortunate. There can be no question but that it is once more fast becoming respectable for cultured folk to be religious and Catholic. In America there are as yet few signs of this return to the old faith and the old Church; but life here too is stirring. If readers are patient to the end—and the author's method does call for patience—they cannot but feel as Miss Ewer, the very able translator, did when she affixed the new title to the work—*We Beheld His Glory.*

DONALD FRASER FORRESTER.

Theodore Parker and His America

THEODORE PARKER: YANKEE CRUSADER. By Henry Steele Commager. Little, Brown. Pp. ix-339. \$3.00.

A GRAND BOOK, about a great American in a great age, a brilliantly and understandingly written. It is, moreover, a good book for Episcopalians, especially those who pride themselves on their orthodoxy, to read, for it pictures a parson who said, after thorough study of the Fathers of the early Church: "I am heart-weary and reason-weary of these same doting Fathers," who was regarded even by the Unitarians as a heretic, and yet whose passion for religion and for the application of religion to

every concern of life has seldom been equaled in the history of Christianity.

"A Christian Church," he said, "should be the means of reforming the world, of forming it after the pattern of Christian ideas. It should therefore bring up the sentiments of the times, the ideas of the times, and the actions of the times, to judge them by the universal standard. We expect the sins of commerce to be winked at in the streets; the sins of the State to be applauded on election day and in a Congress, or on the Fourth of July; we are used to hear them called the righteousness of the nation. You expect them to be tried by passion, which looks only to immediate results and partial ends. Here they are to be measured by conscience and reason, which look to permanent results and universal ends; to be looked at with reference to the laws of God, the everlasting ideas on which alone is based the welfare of the world. If the Church be true, many things which seem gainful in the street and expedient in the senate-house will here be set down as wrong, and all gain that comes therefrom seen to be but a loss. If there be a public sin in the land, if a lie invade the State, it is for the Church to give the alarm; it is here that it may war on lies and sins; the more widely they are believed in and practised, the more are they deadly, the more to be opposed. Here let no false idea or false action of the public go without exposure or rebuke. But let no noble heroism of the times, no noble man pass by without due honor."

IT IS also a good book for Sons and Daughters of the Revolution and all other 100% Americans to read. Theodore Parker's first American ancestor came to the Bay Colony in 1635, and his grandfather was none other than Capt. John Parker, who commanded the American militia at Lexington on the 19th of April, 1775. Yet Theodore Parker hesitated not for a moment to declare: "Men urge in argument that the Constitution of the United States is the supreme law of the land, and that sanctions slavery. There is no supreme law but that made by God; if our laws contradict that, the sooner they end or the sooner they are broken, why, the better. . . . Suppose a man has sworn to keep the Constitution of the United States, and the Constitution is found to be wrong in certain particulars, then his oath is not morally binding, for before his oath, by his very existence, he is morally bound to keep the law of God as fast as he learns it. No oath can absolve him from his natural allegiance to God. . . . To say there is no law higher than what the State can make is practical atheism. It is not a denial of God in His person; this is only speculative atheism. It is a denial of the functions and attributes of God; that is real atheism. If there is no God to make a law for me, then there is no God for me. . . . If obedience to the established law be the highest virtue, then the patriots and pilgrims of New England, the reformers of the Church, the glorious company of the Apostles, the goodly fellowship of the prophets and the noble army of martyrs, nay, Jesus Himself, were only criminals and traitors."

Although many of the issues of Parker's day, theological, social, and political, are no longer the issues of today, it were well for the American pulpit if something of the courage, the energy, the conscience of Parker could be recaptured. Professor Commager has put all Americans in his debt for giving us this vivid, indeed thrilling, presentation of Parker and the America he lived in.

JAMES A. MULLER.

Books on Propaganda

PROPAGANDA: Its Psychology and Technique. By Leonard W. Doob. Henry Holt. \$2.40.

PROPAGANDA AND DICTATORSHIP. Edited by Harwood L. Childs. Princeton University Press. \$1.50.

PROPAGANDA is the order of the day. We are all subjected to it, we are in contact with it in every possible direction. It cannot be called a science, but its technique in the past generation has been as highly developed as that of any other activity. Professor Doob, of Yale, has given us in this book a fresh

authoritative discussion of the whole subject. He himself does not write as a propagandist, but as a student. He frankly admits in his opening chapter that "in America the word 'propaganda' has a bad odor. It is associated with the war and with other evil practices. The student of language may point out its very respectable Latin ancestor, the verb meaning to 'sow,' and the student of history may call attention to its inclusion within the official title of an equally respectable committee of cardinals in charge of foreign missions during the second decade of the 17th century, but neither philology nor history appears to help its reputation." As he wisely points out no matter how propaganda is defined, it is clear at the outset that the term refers to "an attempt by somebody to influence somebody else." The true test, of course, is the end at which the propagandist aims, and it is just here where there is the greatest difference of opinion. The Communist will insist that his ends are the sound and the good ones, and the pacifist will maintain that his are for the good of the whole world-wide community.

Professor Doob's concluding words illustrate alike his wisdom and insight. Here they are: "More people simply must puncture the lies in the 'truths' which they accept, and appreciate the truths in the 'lies' which they reject. Only then will they be able to destroy the evil and buncome of society; only then will they be ready to recognize the leaders whose values and whose propaganda are neither deceptive nor illusory; only then will they be immune to a doctrine like Fascism. This should be possible—but is it?"

The book from the Princeton Press is another valuable contribution to the discussion of propaganda especially in countries in the hands of dictators. It is a composite volume containing a series of papers by students of political science in various institutions.

In his introduction the editor, Harwood L. Childs, points out that the world is both propaganda-conscious and dictator-conscious. Propaganda itself has been propagandized with quite as much zeal and effectiveness as the tenets of Fascism and Communism. Moreover he shows in both dictatorships and democracies propaganda is, as it has always been, an indispensable agent of social control. Whether highly centralized in its functioning, as in so many countries of Europe today, or perplexingly decentralized, as in this and other democratic countries, it in and of itself cannot provide the prerequisites for progress. Such progress depends upon the discovery of new social principles and facts, not upon the mere dissemination of opinions. And so, both here and abroad, dictators and democratic statesmen face the question, How best can the unrestrained, objective, patient, scientific search for truth be preserved, the fruits of which will be the content of the propaganda of the future?

CLINTON ROGERS WOODRUFF.

Helps to Vocational Guidance

A LIFE AND A LIVING. By Harry Thomas Stock. Abingdon Press. 1936. Pp. 136. \$1.00.

THIS BOOK would seem to be a very valuable summary of information and a guide to anyone who is called upon to counsel young people in their vocational decisions. The author presents a number of helpful and sane suggestions drawn from his many years' experience in contact with young people. He is secretary of the department of young people and student life of the Congregational Education Society.

The general approach of Mr. Stock to his subject may be summed up in his own words: "Most adolescents are called upon to consider three major decisions: the choice of a vocation, the determination of the type, amount, and quality of formal education, and the development of a companionship which may lead to marriage. . . . Basic to these decisions, and underlying all choices made in later life, is a still more fundamental matter which we shall call the *Basic Decision*. The problem may be indicated by a series of questions: Why am I here? What is the purpose of life? . . . To what, or to whom do I give my central loyalty?"

There is included in the manual a discussion of the values and limitations of technical "vocational aptitude" tests and a timely consideration of the peculiar problems facing young people today who are trying to decide on their life work. A good bibliography is appended.

ALDEN DREW KELLEY.

CHURCHWOMEN TODAY

Ada Loaring-Clark, Editor

The Modern Christian

BISHOP HOBSON tells us: "Progress will come as we who claim to be followers of Christ, loyally fulfil the demands of discipleship and receive the power which came to the first disciples on Whitsunday. The Holy Spirit did not come to individuals here and there, but to a group of loyal disciples who were standing shoulder to shoulder, seeking to fulfil their common task." With the purpose of progressing spiritually the diocese of California has sent out six suggested rules for life of modern Christians and particularly for young people. These might well be adopted by all Churchwomen today.

- (1) Take time daily for quiet meditation and prayer.
- (2) Give due attention to personal health, in order to keep as fit as possible.
- (3) Do each day what ought to be done—cheerfully, promptly, thoroughly.
- (4) Cultivate the habit of treating every person with Christlike respect and love.
- (5) Remembering Jesus' question, "What do ye more than others?" undertake some personal service or study, preferably in fellowship with others in some group which is endeavoring to apply Christian principles to life and work today.
- (6) Participate regularly in public worship as provided by the Church, and take your full share in its support and work, remembering that a generous, Godlike spirit will express itself in these as in other ways.

I should like to add to (1) daily Bible reading, and to recommend the use of the Forward Movement manual. This little book with its selections of Scripture readings and short expositions on them, together with the prayers at the end, will be found valuable by all of us in our daily devotions.

Work Among Lepers

FOR over sixty years the American Mission to Lepers has tried to follow Christ's command, "Cleanse the lepers," by supplying the spiritual needs of these afflicted ones of all faiths; providing for their simple wants; helping to cure or relieve by modern medical treatment; and protecting the healthy children of leper parents. We have been particularly interested in our mission for lepers at the Church of the Holy Comforter, Palo Seco, C. Z., as well as in St. Barnabas' Mission, Kusatsu, Japan, where for so many years Miss Cornwall-Legh has carried on devoted service; she is now obliged to retire. All these centers need and ask for our prayers and practical support.

Christmas Cards, Calendars, and Diaries

PLANNING AHEAD is a favorite pastime of mine and I do not think August is too soon to resolve that the Christmas cards we send to our friends shall be typical of the season from a Church point of view. Many firms and our own Girls' Friendly Society are ready to send you samples of religious cards. Then a Church Calendar always makes an acceptable remembrance and all kinds can be bought; or a Church Diary, such as can be obtained from the Cathedral, New York. This we can carry with us to bring a reminder of all Holy Days and their especial significance.

NEWS OF THE CHURCH

Anking in Worse Financial Straits

Missionary District Not Aided by Success of Drive to Prevent Cuts in Budget of Church

ANKING, CHINA—In spite of the success of the emergency campaign to balance the budget of the Episcopal Church in the United States, at least one missionary jurisdiction is asserted to be in worse financial straits than last year.

In the Bishop's Column of a recent issue of the *Anking Newsletter*, Bishop Huntington, head of the missionary district of Anking, declares, "We shall have to close certain schools and chapels. . . . I have got to dismiss men many of whom have been working in the mission for many years."

The appropriation to the district for 1936 is \$58,228. Bishop Huntington comments:

"That sounded pretty good as the appropriation for 1935 was \$56,239, so that we seemed to have \$1,989 more than we had last year. But there is always a joker in financial statements. Last year we were allowed to take the children's allowances for Chinese workers out of the gain on exchange. It came to \$9,525.60, Chinese. This year there is an appropriation of \$2,380, U. S., which will not pay the amount we had last year and really comes out of the appropriation so that instead of having \$1,989 more than we had last year, we really have \$391 less."

The Bishop declared that another item of increased cost which had not been allowed for was the advances in salaries on account of length of service.

"So we are altogether considerably worse off than we were last year," he asserted. "We shall have to close certain schools and chapels, and I do not like to. In the first place it is more or less a backward step. In the next place I have got to dismiss men many of whom have been working in the mission for many years and who have no way of earning a living. Jobs in China at the present time are as scarce as Tang paintings."

Suffragan of Woolwich, Dr. Arthur Preston, Dies

LONDON—The Rt. Rev. Arthur Lewellyn Preston, Bishop Suffragan of Woolwich, died in Denmark, July 19th. He was appointed to the bishopric of Woolwich, in the diocese of Southwark, in 1932.

An outspoken preacher, the Bishop once delivered a sermon advocating the abolition of all casual labor, on the ground that the average man desired security rather than wealth. On another occasion he spoke in favor of detective stories, declaring that he did not believe libraries should be full of deep and solemn books.

He married Nancy Napier Ward in 1922. They had three daughters.

Rev. W. L. Essex to Be Consecrated in September

NEW YORK—The Presiding Bishop has taken order for the ordination and consecration of the Rev. William Leopold Essex, Bishop-elect of the diocese of Quincy, as follows: Time and place, September 29th at St. Paul's Church, Peoria, Ill.; consecrator, the Presiding Bishop; co-consecrators, Bishop Stewart of Chicago and Bishop Gray of Northern Indiana; presenters, Bishop White of Springfield and Bishop Wilson of Eau Claire; preacher, Bishop Maxon of Tennessee.

Debate Effect of Visit of Fr. Coughlin's Diocesan to Rome

WASHINGTON (NCJC) — Local Roman Catholic circles are debating the possible result of Bishop Gallagher's visit to Rome in so far as it may affect Fr. Coughlin's political activities in the presidential campaign.

The Vatican may take no action at all, preferring to leave the entire question in Bishop Gallagher's hands. It is possible, however, that the Detroit Bishop may be persuaded to silence the radio priest. The third alternative is that Fr. Coughlin himself may be called to Rome to explain certain passages in his published utterances. Such an investigation might conceivably last until after November 9th.

According to reports in the secular press, Bishop Gallagher has denied that his visit to Rome concerns Fr. Coughlin's activities.

Business Men Sponsor Church Page in Illinois Daily Paper

DANVILLE, ILL. (NCJC)—Congressman James A. Meeks and a group of business and professional men are sponsoring a Saturday "Come to Church" feature in which a page of the *Commercial News* is given over to the history of one of Danville's 68 churches. Of these, five are Roman Catholic, two are Jewish, 11 are colored churches, and two are missions.

The series began June 27th, with the oldest church, the First Presbyterian, founded 107 years ago. Its present membership is more than 1,300.

Pennsylvania Clergy Retreat

PHILADELPHIA—A retreat for clergy of the diocese of Pennsylvania and nearby dioceses will be held September 21st to 24th at the Holiday House of the Church of the Holy Trinity, Philadelphia. The house is located at Sellersville, 30 miles northwest of Philadelphia. The Rev. Thomas Burgess of Wyncote, Pennsylvania secretary of the Retreat Association, is in charge of registrations.

Presiding Bishop Visits England

Bishop and Mrs. Perry Are Guests of Notable British Churchmen in European Tour

LONDON—After concluding a most successful visit to American congregations located in France, Italy, Switzerland, and Germany, the Presiding Bishop and Mrs. Perry are in the midst of a number of ecclesiastical and social engagements in England, guests of the Archbishop of Canterbury and other notable Churchmen.

Bishop Perry was guest of honor at a gathering of the Pilgrims of Great Britain in London and in speeches on this occasion and at the annual meeting of the diocese of Gibraltar he stressed the many ties which link America and Britain in unofficial alliance which, he declared, does much to insure the peace and ultimate prosperity of the world.

The Presiding Bishop participated in the laying of the cornerstone of the new Guildford Cathedral conducted by the Archbishop of Canterbury on July 22d. The new Guildford Cathedral, while preserving the Gothic tradition, will exemplify modern structural advances by many modern touches. Immediately preceding the service the Bishop and Mrs. Perry were guests of the Mayor of Guildford at luncheon. The Presiding Bishop gave a greeting on behalf of the Church in America.

On July 19th the Presiding Bishop and Mrs. Perry took part in the annual American pilgrimage to St. Botolph's parish, Boston, Lincolnshire. This event attracts an increasing number each year to the parish from which came many Colonial leaders, and to a corresponding English pilgrimage held annually in Boston, U.S.A. The preacher at St. Botolph's this year was the Very Rev. Dr. P. F. Sturges, Dean of St. Paul's Cathedral, Boston. The benediction was pronounced by Bishop Perry. At the opening of the service there was unveiled a table in the tower of the church to the five Colonial governors of Massachusetts who had come from Boston. Two of them and the Rev. John Cotton, vicar of the Church, who came to Massachusetts in the 17th century, were ancestors of Mrs. Perry.

While in London Bishop Perry visited the headquarters of the Church Army and addressed a gathering of 200 officers and workers of that organization. Bishop Perry paid tribute to the splendid work being done by Church Army workmen especially under Bishop Littell in the missionary district of Hawaii and expressed the gratitude of the American Church that this splendid lay enterprise had crossed the Atlantic to take root in America.

Methods to Obtain Church Vote Scored

Attempts of Both Republican and Democratic Parties to Arouse Religious Prejudice Denounced

KANSAS CITY, Mo. (NCJC)—Methods used by both the Democratic and Republican national committees to secure the support of Church people for their respective presidential candidates are attacked by the central edition of the *Christian Advocate*, general organ of the Methodist Episcopal Church, in its current issue.

Referring to the Good Neighbor League, which is seeking Church support for the reelection of President Roosevelt, the editor says:

"Common decency should suggest that they let the churches alone."

"We echo the wish of many of their friends that Stanley High and Charles Stelzle (directors of the league) had chosen the frank and open way when they set up the Good Neighbor League, of announcing that they were doing it as employees of a party committee.

"That would have avoided the temporary confusion which the Good Neighbor League's efforts have produced. And also it would have prevented the quite natural resentment of many ministers when they discovered, as they are discovering, that the league's name merely covers up its actual character as a campaign device."

The editorial also denounces a booklet circulated among Church people by the Republican national committee which quotes excerpts from a speech made by ex-Congressman W. E. Hull of Peoria, Ill., in which he charged that the spending policies of the Roosevelt administration may force it to tax and eventually to seize Church property.

The editor comments: "All this is pretty silly; just as silly as the Good Neighbor League's smug, double-barreled assumption that since you're a church member you want to help your neighbors, and now there is a nice, new, non-partisan way to do it at the expense—for headquarters organization—of the Democratic National Committee."

EFFORT TO WIN CHURCH VOTE MARKED

ST. LOUIS (NCJC)—Discussing attempts by Republicans and Democrats to secure the Church vote in the forthcoming election, the *Christian Evangelist*, national organ of the Disciples of Christ, says:

"We do not recall any other recent presidential contest in which the 'ins' and the 'outs' tried so vigorously to capture for their respective parties the sanctions and blessings of organized religion."

RеспUBLICAN BOOKLET ATTACKED

NEW YORK (NCJC)—The *Commonweal*, Roman Catholic lay journal, devoted a leading editorial to an attack on the booklet circulated by the Republican national committee quoting the speech of ex-Congressman Hull of Peoria. The editorial was entitled *Are Our Churches to Be Seized?*

Asserting that the words of Mr. Hull

C. N. Y. Clergyman Gives Weekly Broadcast on WFBL

UTICA, N. Y.—The Rev. Henry Harrison Hadley, rector of St. Andrew's Church, New Berlin in the diocese of Central New York, is conducting a weekly radio feature over station WFBL in Syracuse. Called Religious Signs of the Times, it is an interpretation of the religious elements behind the news of the world, with the background of the events, and the historical parallels and implications.

The Rev. Mr. Hadley was one of the group of clergy who spoke from a Utica station in the interest of the Forward Movement last Lent.

have become part of the official doctrine of the Republican party unless repudiated by its candidate or by the committee itself, the editorial goes on to say that "what might have been dismissed as the wild language of an individual alarmist must now be considered as a part—a tremendously serious part—of the main case of the Republican party against the Roosevelt administration."

Terming Mr. Hull's address "preposterous piffle," the editorial concludes: "That it should be let loose as official doctrine by the governing body of a major party is socially dangerous in the highest degree."

Preparatory Work Begun on New Religious Census

WASHINGTON (NCJC)—Preparatory work is now going forward for the taking of the 1936 regular decennial religious census recently arranged with an allocation of funds by the President. It is expected that it will take two years to complete the census. Actual field work will consume one year, and tabulation of the information will require the better part of the second year.

Approximately 250,000 questionnaires will be sent out this year. The vast majority of these questionnaires are returned promptly by the pastors, and where returns lag the assistance of local postmasters is enlisted to check on the continued existence of the particular church and to speed the return of the required information where the church is still open.

A total of 212 denominations are shown in the 1926 religious survey. Officials expect ten or fifteen more denominations to be reported in the 1936 census. A total of 54,580,000 Church adherents were reported in 1926. The census revealed 167,000 rural churches and 64,000 urban churches. The city church population, however, was 35,000,000 as compared with 19,000,000 for the country church population.

Florida Diocesan in Maine

JACKSONVILLE, Fla.—Bishop Juhan of Florida will have charge of St. Anne's Church, Kennebunkport, Me., for the month of August. His address is, care the Arundel, Kennebunkport, Me.

Pageant Closes Australian Fete

750 Clergy Take Part in Historical Presentation Climaxing Broughton Centenary Celebration

By ROBERT HARLEY-JONES

SYDNEY, AUSTRALIA—Hundreds were turned away from the Sydney town hall unable to gain entrance on three nights in the week of June 5th, when a great historic pageant was staged in connection with the Bishop Broughton Centenary celebrations. Among the performers were 750 clergy on a huge stage especially arranged for the occasion.

The pageant booklet was written by Bishop Pilcher, recently of Wycliffe College, Toronto, who is now Bishop Coadjutor of Sydney. He was assisted by Archdeacon Johnstone, the registrar of the diocese. The pageant has made a deep impression on Sydney and has enlightened many people on the continuity of the Anglican Church with the early Christian times.

SCENES OF EARLY BRITISH CHURCH

The opening scenes portrayed the early British and Anglo-Saxon period and depicted The Preaching of St. Patrick, Gregory the Great and the Angle Slaves, The Mission of Augustine to Kent in 597, Scenes from Caedmon and Bede, and The Martyrdom of St. Alphege. Then followed the Norman period with The Coronation of William in 1066 in Westminster Abbey, and an act adapted from Tennyson's *Becket* showing the murder of St. Thomas at Canterbury. The Reformation period included Wycliffe Sending Forth His Preachers, Tyndale Translating the Bible in a Dungeon, The Martyrdom of Cranmer, The Presentation of the Authorized Version to King James I, and The Death of Archbishop Laud. Then came the Australian period, which portrayed the arrival of the first chaplain, the Rev. Richard Johnson, with the first fleet in 1788. This was followed by a scene depicting the Rev. Samuel Marsden as missionary to New Zealand in 1794. Another scene was The Church and the Australian Aborigines.

PROCESSION OF DIOCESES

The establishment of the first bishopric was, of course, made a special feature with a splendid tableau of the installation of Bishop Broughton as Bishop of Australia. One of the most impressive parts of the pageant was the procession of Australian dioceses with banners and crests and flowing robes. There are now 26 dioceses in Australia as a result of the episcopal organization established by Broughton in 1836. A final procession was the representation setting forth the missionary work of the Australian Board of Missions and the Church Missionary Society.

With the close of the celebrations there has ended in Sydney a series of religious events which has had the effect of drawing the Australian Church together in a remarkable manner.

Funds Raised for Manual in Braille

Four Issues Guaranteed by Bishop Hobson of Southern Ohio Show Total Deficit of \$6.55

CINCINNATI—The venture of faith of Bishop Hobson of Southern Ohio, chairman of the Forward Movement Commission, in offering to be responsible for the raising of funds for the publishing of the Forward Movement manual, *Forward—day by day*, in Braille for the blind is proving successful.

To date four issues, averaging 1,300 copies, have been published. Expenses have been \$708.88. Receipts, consisting of free will offerings, have been \$702.33. So the deficit is only \$6.55. Costs now are about \$250 an issue.

The sightless all over the world are benefitting from this publication in Braille. Copies are sent, free, not only to members of the Episcopal Church, but to sightless who are members of other religious bodies who request them.

A constant stream of letters of thanks is received by the Commission from the sightless.

The first issue last Lent was given to the Commission by the Cloverhook Home for the Blind, Cincinnati, where 39 sightless girls do all the work of preparing the Braille editions.

A list of the blind receiving copies is kept by the Commission. Churchmen, knowing of blind who would like to receive copies, forward their names to the Commission.

Six Clergy of Church Join in Interfaith Summer Services

BOSTON — The interdenominational church in Nahant is holding its 105th summer series of services with the following six priests of the Episcopal Church among its preachers: the Rev. James Holland Beal, newly elected rector of Emmanuel Church, Braintree; the Rev. Walter Russell Breed of St. Paul's Church, Cleveland, Ohio; the Rev. Cornelius P. Trowbridge, Canon of the Cathedral Church of St. Paul; the Rev. Arthur C. Lichtenberger of St. Paul's Church, Brookline; the Very Rev. Milo H. Gates, Dean of the Cathedral of St. John the Divine, New York; and the Rev. William M. V. Hoffman, Jr., SSJE, of the Church of St. John the Evangelist, Boston.

Forward Manual Distributed

VALLE CRUCIS, N. C.—A varied field receives copies of the Forward Movement Manual, *Forward—day by day*, from Holy Cross Church here. Copies go, in addition to the local congregation, to the Valle Crucis School for Girls, Appalachian State Teachers' College, to the State Prison Camp, to isolated communicaents, and to the following missions: St. Anthony's, Dutch Creek; St. Luke's, Boone; and St. Matthew's, Todd.

Religious Mass Meeting Planned in Washington

WASHINGTON (NCJC) — Prominent Catholic, Protestant, and Jewish leaders will participate in the second annual religious mass meeting to be held in this city on September 29th, it has been announced by H. C. Barden, executive secretary of the Committee on Religious Life in the Nation's Capital.

Approximately 2,500 letters were sent out by the committee during the past year to people taking up residence in Washington for the first time. Complete information concerning churches and church activities is given, and strangers are urged to continue attendance at a church of their own faith.

Helpful information is also given to officers and delegates attending the numerous conventions held in Washington every year and is greatly appreciated by those not familiar with the exact location of the various churches.

Hon. Cordell Hull, Secretary of State, was the principal speaker last year. The committee has not yet selected the speaker for this year's mass meeting.

Fr. Bloodgood Leads Tour to England and the Continent

MONTREAL, CANADA—Under the leadership of the Rev. Francis J. Bloodgood, rector of St. Andrew's Church, Madison, Wis., a group of American Churchmen including the Rev. Dr. Holmes Whitmore, rector of St. Paul's, Milwaukee; the Rev. Gerald Moore, Dean of St. Luke's Pro-Cathedral, Evanston, Ill.; and Lewis Palmer, a graduate student in philosophy at the University of Wisconsin, sailed from Montreal, July 31st, on the S. S. *Duchess of York*. They are visiting Church leaders and historic Christian shrines in Scotland, England, France, and Italy.

This tour was arranged by Fr. Bloodgood as a substitute for a pilgrimage to Palestine which had to be postponed because of the unsettled conditions in that country.

Congregation Drives 85 Miles for Rural Service

STAMFORD, TEX.—An unusual service in the interest of better understanding and fellowship between rural and urban Church people was held on the 125,000-acre Pitchfork Ranch, 85 miles from here, on July 26th.

The Rev. W. H. Martin of St. Luke's Mission, Stamford, and his congregation drove out to the ranch for the celebration of Holy Communion, taking sufficient food for dinner and supper for all who attended the service.

Attendance was excellent, including persons from Tulsa, Okla., and the three cities of Honeygrove, Haskell, and Munday, Tex.

Labor Peace Urged By Church Leaders

Roman Catholic, Protestant, and Jew Send Letter Asking United Efforts for Social Justice

WASHINGTON — Leaders of three Faiths united last week in a joint plea to the executive council of the American Federation of Labor and John L. Lewis's Committee for Industrial Organization to avert the split in the ranks of labor threatened by the trial and possible expulsion this week of the unions making up the C. I. O.

The Rev. R. A. McGowan, assistant director of the social action department of the National Catholic Welfare Conference; the Rev. James Myers, industrial secretary of the department of the Church and social service, Federal Council of Churches; and Rabbi Sidney E. Goldstein, chairman of the special justice commission of the General Conference of American Rabbis, were co-signers of the appeal, representing their respective groups.

Making no specific recommendations, the appeal, which was sent as a letter from the three clergymen to William Green, president of the A. F. L., and to Mr. Lewis, chairman of the C. I. O., urged the need of a "united effort to move forward, organize, gain a greater measure of social justice for more people, and advance upon the constructive program that the labor movement has written for itself"

"If we perhaps speak in the tone of the pulpit, blame it upon our accustomed manner of speaking, but credit it, too, to a belief that the cause of religion and of the spiritual welfare of the American people is bound up with a united striving of all organized labor to bring justice to the country," the letter declared.

Memorial Musical Honors Late Rector of Long Island Church

HUNTINGTON, L. I., N. Y.—An unusual memorial was held on July 26th in St. John's Church in honor of the late Rev. Charles E. Cragg, rector for many years. This was a recital of sacred music, under the direction of the organist and choirmaster, G. Everett Miller.

The church was filled with Huntington people and with others from Cold Spring Harbor, Greenlawn, Northport, and from places as far off as Oyster Bay, St. James, and Smithtown. The present rector of St. John's, the Rev. Albert E. Greanoff, prefaced the recital with prayers and closed it with the benediction.

Addresses commemorating Fr. Cragg were made by the Rev. John E. Gerstenberg, rector of the Church of the Redeemer, Merrick, L. I., and Milton L'Ecluse, warden on St. John's. It was suggested that, because of Fr. Cragg's great love of music, a set of chimes be placed in the tower of St. John's Church, in memory of him.

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A Journal of Christian Sociology

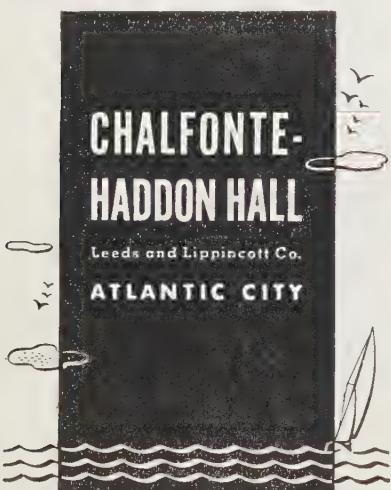
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Kalendar Dispute Continues in East

Defenders of Julian Kalendar Are
Shielded by State; Settlement
Seen in Albanian Controversy

By W. A. WIGRAM

LONDON—The Orthodox Church in the Near East has, of course, her problems to meet and solve. One problem which, we regret to say, seems to be getting more acute is that of the Kalendar. "It is a mere matter of practice and observance," say some in England, "why on earth should those Easterns take it so seriously as they seem to do?" Ritual is a mere matter of practice and observance, yet we seem to remember much feeling being aroused over it even in the sensible England of our day, to say nothing of grave riots over this very matter of the Kalendar in our country some two centuries ago.

There is no doubt that the change to the Gregorian from the Julian Kalendar has touched the feelings of very many conservatives in Greece at least, and Orthodox visitors to their homeland from England have to own that the change seems to them to have been made prematurely. It was made to please the State authorities and for convenience, with them. Now of course it is the State that refuses support to the Church in the matter, because the "Old Kalandarians" are able to command votes. Certain bishops of that party, who were confined to their monasteries for disorderly conduct by lawful Church action and discipline, have now been released by the action of the State, and allowed to continue their agitation. The government admits that "something ought to be done" when these episcopal agitators appear at the head of demonstrations in Athens, but up to the present it has done nothing. Meantime, the agitation shows signs of spreading into other Balkan lands, such as Rumania.

It is felt that the best remedy for the whole matter is better education, but that will take some time to apply. Meantime however a real effort is being made to raise the status of the parish clergy in the villages—who in old days were little above the peasants among whom they lived—and to strengthen, with that object, the clerical schools that have been established on Mount Athos. It is felt that this would have the double effect of assisting the life of the Church in Greece, and in restoring the great institutions on the Holy Mountain to a sense of their own exalted mission.

ALBANIAN TROUBLE NEARS SETTLEMENT

We rejoice to say that there are real prospects that the trouble in Albania which threatened a cause of schism seems likely to be settled. The lay representatives of the Albanian power have been consulting on the matter with the Bishop Chrysanthus, of Trebisond, the able ambassador of the Ecumenical Patriarchate

of Constantinople. The fact by the way is an indication of the wide powers that the Ecumenical Patriarchate can still exercise outside Turkey, no matter how thoroughly the hands of the Patriarch may be tied in Constantinople.

The lines of the agreement come to are these. The Church of Albania, where about a quarter of the population of 1,000,000 is of the Orthodox faith, is to be allowed the autocephalous status which it demands, and which Constantinople has made a practise of granting in many parallel cases. As however there is no question that the status of the present bishops of the Albanian synod is irregular, they are to resign in a body and others are to be elected or selected, under the presidency of an archbishop selected, on this occasion, by the Patriarch.

As the divided state of the Church in Albania has given opportunity for a vigorous Roman propaganda in that country (there are already about 100,000 followers of that confession, as well as five bishops), it is a good thing that the Orthodox Church should set her own house in order.

PATRIARCH'S VISIT ROUSES INTEREST

The secular English press has shown much interest in the recent and most successful visit of the Patriarch of Rumania to England as the guest of the Archbishop of Canterbury. It was indeed the formal "return visit," after the deputation representing the Archbishop of Canterbury presented themselves in Bucharest for conference with the Rumanian Church authorities, a visit attended, as all readers of THE LIVING CHURCH know, with most happy results.

The effect of the recent visit of His Beatitude to England may be summed up in the words he spoke on the occasion of his formal reception by the Bishop of London at a garden party at Fulham palace.

"For more than a thousand years," said the Patriarch, "the Churches of your country and of mine have been estranged; estranged by circumstances for which neither of them were directly responsible. Now there have come a few minutes of free and friendly conversation, and the estrangement of so many years has vanished as if it had never been. May that friendship always continue, and may the day soon come when the Orthodox and the Anglican Communions may be reunited in unity of Faith."

Charges Newspapers With Unspirituality

TROY, N. Y. (NCJC)—Newspapers "do not print enough about the Church and its activities and about the work of God," Byron J. Lewis, editorial director of the *Knickerbocker Press* and of the *Evening News*, Gannett dailies in Albany, told members of the Troy Rotary Club in a luncheon address on The Newspaper in the Community.

"The newspaper is failing conspicuously to present the spiritual aspect of life in proportion to other activities, but everywhere editors are trying to correct this fault," said Mr. Lewis. "Spiritual things are just as active an influence in our communities as are material things. You can't ignore them and you ought to be a part of them."

Flag Decision Protested by Patriotic Societies

SACRAMENTO, CAL. (NCJC)—Decision of Superior Judge Peter J. Shields that 9-year-old Charlotte Gabrielli cannot be suspended from school because she refused to salute the flag due to religious scruples has resulted in a bitter conflict and strong protests against the ruling on the part of patriotic organizations throughout the state.

Declaring the decision is "un-American and unpatriotic," the Lieutenant Kenneth Bell Post of the Veterans of Foreign Wars, at Pasadena, has lodged an official protest with the Sacramento school board, Gov. Frank F. Merriam, and Judge Shields.

The child is a member of Jehovah's Witnesses, religious group opposed to saluting inanimate objects, such as flags.

Judge Shields' opinion, regarded as important because it sets legal precedent for cases of similar nature in California, where members of Jehovah's Witnesses are numerous, agreed with Gabrielli's contention that requirement of a pledge of allegiance to the United States and saluting of the flag in schools constitutes unwarranted interference with religious freedom and guarantees of liberty in the federal and state constitutions.

Judge Shields in his comment upon the case stated:

"To refuse to salute the flag arouses a general protest because of its implications of disloyalty to the government, but this child professes her devotion to this country and her loyalty to all things of which the flag is a symbol."

Parish House Given to Laurel, Del., Church; Library Started

LAUREL, DEL.—A new brick parish house to cost \$10,000 has been given to St. Philip's parish by Mrs. Harry K. Fooks in memory of her husband, according to announcement by the rector, the Rev. R. Y. Barber. Under the direction of William Thompson of Philadelphia, work will soon begin on the construction.

In response to a request made by the Rev. Mr. Barber on the occasion of the 30th anniversary of his ordination to the priesthood, last June, several books and a fund of more than \$40 have been received to establish a training and reference library for the mission field served from St. Philip's. This includes missions at Delmar, Ellis Grove, Little Creek, and Little Hill.

Brazilian Pastors Score Movies

RIO DE JANEIRO (NCJC)—Unanimous opinion that American films are largely responsible for much of the vice and crime noticeable today in Brazil was expressed by speakers at the Pastor's Institute for Brazilian preachers held here.

Newspapers here, reporting incidents of scandal, immoral conduct, and crime, refer to them as being after the fashion of American films.

The situation is greatly concerning clergymen.

More Men Placed by Seamen's Institute

Total of 1,700 Jobs Procured for Seamen in First Half of 1936;
Increase of 770

BY ELIZABETH McCRAKEN

NEW YORK—According to a report for the first six months of 1936, made public on July 25th by the Rev. Harold H. Kelley, superintendent of the Seaman's Church Institute, there has been a decided increase in the number of merchant seamen securing employment, as compared with a similar period in 1935. The report states that 930 jobs were procured for seamen until July 1, 1935, while 1,700 were obtained until July 1, 1936, a difference of 770.

The reasons for this increase are that shipping for 1936 has almost doubled that of 1935, to date; that there are more ships in operation by the various lines; that the transportation of oil from Texas to New Jersey has greatly increased because of the sale of automobiles; and that all newly built ships burn oil instead of coal—all of which means that crews for tankers are in demand. The report pointed out also that 80% of the men employed were American citizens and that 80% of the jobs filled were aboard American-owned vessels, both passenger and cargo ships. The demand for able-bodied seamen is especially high. The average tanker or freighter carries twice as many able-bodied seamen as it does firemen, oilers, or wipers. There has also been an increase of requests from shipping companies for Diesel engineers.

The report gives other interesting facts of the six months just past. Since January 1, 1936, 1,968 pieces of clothing have been distributed, together with 1,501 knitted articles and 29,494 books and magazines to seamen on outgoing ships.

Commission on Church Unity Confronted by Odd Situation

WASHINGTON, D. C. (NCJC)—An odd situation confronts the Commission on Unity appointed by General Convention with special instructions to work for organic unity with the Methodists, Presbyterians, and others.

The split in the Presbyterian Church and the setting up of the Presbyterian Church of America makes it necessary for the committee to deal with another Church, not mentioned in its instructions. In other words, one of the churches with which the commission was instructed to seek unity has had a schism while the negotiations were in progress. This recalls the experience of the late Bishop Tucker of Southern Virginia who built a community chapel at Virginia Beach. After a time, when all other denominations had withdrawn and built their own places of worship, Galilee became a church of the Episcopal Church because only Episcopalians were left in the congregation.

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Miss Sims Tells of Work in China

Missionary Worker Describes Short Term School at Milwaukee Diocese Neighborhood Meeting

LAKE GENEVA, Wis.—Great interest was shown by those attending the neighborhood meeting of the Woman's Auxiliary and Council of the diocese of Milwaukee, July 22d, in the description given by Miss Bessie Sims, evangelistic worker in China, of the work of the Church in that country.

Particularly interesting to the more than 150 Churchpeople from all parts of the diocese was Miss Sims' description of the short term school sponsored by the Chinese Woman's Auxiliary.

Chinese women, chiefly from farms and villages, gather for the two-weeks session of the short term school, often bringing their children with them. All are enrolled, the ages one year varying from 6 to 93. Simple instruction in the Christian home, home hygiene, study, reading, and religion make up the contribution of the school to the lives of Chinese women. Miss Sims told of two examples of the effect of the short term school. One, a middle-aged woman who, isolated by the fact that she spoke a little-known dialect, had all her life dwelt in utter terror of evil spirits, under the influence of the precepts and example of the school was completely relieved of fear and went home saying, "I am no longer afraid. There are no evil spirits, but only one Holy Spirit. God, the loving Father, will not hurt us, but will help us." The other was a 93-year-old woman. She was too blind to read, and her children told her she was too old to go to the city, the Buddhist temple, or the school. But she went to the school and was confirmed next year at the age of 94. At the end of the school period she was able to repeat all that she had been taught.

Miss Sims told of many other features of the work of the Church in China.

Following a service of Holy Communion at which the rector of the Church of the Holy Communion, Lake Geneva, the Rev. D. A. Schaefer, celebrated, the meeting was opened by Mrs. George E. Wright, chairman.

DISCUSS ST. JOHN'S HOME

Much of the morning session was devoted to consideration of St. John's Home for aged Churchwomen, located in Milwaukee. Mrs. Wright spoke feelingly of the work of Miss Mary Townsend Rich, who recently retired as superintendent, and is now a resident at the home. She also praised the efficiency and understanding of the new incumbent, Mrs. Alice Hopkins.

Mrs. William Quarles, Mrs. Charles Southwell, Mrs. Carl Oestreich, and Mrs. Henry Tyrell, who are in charge of various activities carried on by the board of managers, spoke of the work of their departments. Mrs. Carl D. Rix, president of the board, and Mrs. Hopkins spoke briefly, and Mrs. George Otto presented



MISS BESSIE SIMS AND FRIEND

The friend is the 3-year-old son of the Rev. W. P. Roberts, priest in charge of St. Paul's, Nanking. Miss Sims, who is a UTO worker at St. Paul's, sailed from Seattle, August 1st, on her return from furlough.

in the form of a monologue by "Mary Average" (80 years old) the daily life of the residents of the home.

Mrs. E. B. Norton, diocesan president of the Girls' Friendly Society, spoke about the Holiday House at Green Lake, and the Rev. George F. White of Trinity Church, Wauwatosa, told of two diocesan summer camps.

Religious Committee to Urge Church Attendance on Government Employees

WASHINGTON (NCJC)—The Committee on Religious Life in the Nation's Capital announced, July 23d, that, in cooperation with the United States Civil Service Commission, welcoming letters will be sent to all new employees in the classified services of the government. This will mean about 8,000 letters a year.

A beginning has also been made in sending a similar letter to the employees in the various emergency commissions of the government.

It is expected to develop this service of making strangers in Washington feel at home in some place of worship of their own denomination or preference and of supplying information regarding the location of churches, church schools, Bible classes, and other religious activities, and to extend it to include employees in the larger non-governmental agencies, such as the American Federation of Labor, the National Educational Association, the United States Chamber of Commerce, and any other newcomers to Washington.

A condensed financial statement issued July 23d indicated that, from June 26, 1934, to February 25, 1936, the sum of \$2,410.93 was expended in carrying on this inter-faith work.

Practical Steps to Brotherhood Sought

World Sunday School Convention Resolves to Build New Generation of Men and Women

OSLO, NORWAY (NCJC)—A new generation of men and women, trained to brotherhood, internationalism, and hatred of war, is to be the chief aim of the educational program of the World's Sunday School Association by decision of the 12th World Sunday School Convention at its closing session here, July 14th. The resolution adopted not only commits the World Association to "establish and maintain a program of evangelical teaching with the purpose of leading children and youth into a consciousness of racial understanding, international concord, and the abolition of war," but makes the matter effective by "counseling all our constituent units to put this educational program into effect in ways and by means which they deem wisest and best."

There are now 52 units comprising the World's Sunday School Association, five having been admitted at this convention: Algeria, Angola, Belgian Congo, Belgium, and Porto Rico. Some 50 nations were represented among the 3,000 delegates registered. The reports compiled by the World Dominion Movement of London report with approximate accuracy a total membership of officers, teachers, and scholars amounting to 38,000,000.

The convention was remarkable for the interest taken in it by several rulers; the King of Norway, Haakon VII, attended both the opening and the closing services; the King of England, the King of Denmark, and the President of Brazil sent greetings; so did the Foreign Minister of China, the Patriarch of Jerusalem, and Papen I, Catholicus of the Armenian Church. On the day when his greeting was read to the convention this Eastern Church leader died suddenly.

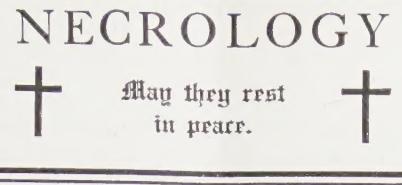
The next meeting of the association will be held in South Africa in 1940.

The Rev. Dr. Luther A. Weigle, Dean of Yale Divinity School, was reelected chairman of the World Council. Sir Harold Mackintosh of Halifax, England, was elected to a third term as president of the convention. Among the new vice-presidents are Archbishop Erling Eidem of the Swedish Church; Bishop Johan Lunde, Primate of the Church of Norway, and the Rev. Dr. Sven O. Sigmond, pastor of Trinity Lutheran Church, Brooklyn. Drs. Robert M. Hopkins of New York and James Kelly of Glasgow were reelected as general secretaries.

The American contingent numbered 872, of whom 50 were Canadian and the rest came from the United States.

Discontinue Girls' Kalandar

BOSTON—The Girls' Kalandar, which has been published for the Girls' Friendly Society for the past 50 years, is to be discontinued. The 1936 edition is the last.



WILLIAM E. HULL, PRIEST

MECHANICSBURG, OHIO—The Rev. William E. Hull, 78, died at his home in Mechanicsburg on July 8th.

The Rev. Mr. Hull was city missionary in Dayton from 1920 to 1923 and in charge of the Church of Our Saviour, Mechanicsburg, from 1923 to 1926 when he retired.

He was born at Hartwick Seminary, N. Y., November 23, 1858, the son of the Rev. William and Elizabeth Hull. His father was pastor of the Lutheran Church in Hudson, N. Y., for many years. He was graduated from Wittenberg College in 1884. Ordained in the ministry of the Lutheran Church he held pastorates at Cobleskill, N. Y., and Bellefontaine, Ohio.

The Rev. Mr. Hull entered the ministry of the Episcopal Church in 1898 and was ordained by Bishop William Andrew Leonard. He served Christ Mission, Bucyrus, and Trinity Mission, Upper Sandusky, from 1898 to 1899. In 1899 he was called to St. Paul's Church, Mt. Vernon, where he remained for 21 years.

He married Wenona H. Weimer on May 7, 1889, who survives him. Three children were born to them, the Rev. Philip W. Hull, Worthington. Ruth E. Hull, Mechanicsburg, and Mrs. Oscar A. Pabst, Hamilton.

Bishop Hobson of Southern Ohio, assisted by the Rev. A. I. Ernest Boss, rector of St. James' Church, Columbus, officiated at the funeral service in the Church of Our Saviour, July 10th. Burial was in Ferncliff Cemetery, Springfield.

LEWIS C. ROGERS, PRIEST

MISHAWAKA, IND.—The Very Rev. Lewis C. Rogers, Dean emeritus of St. Paul's Pro-Cathedral here, died July 17th in St. Joseph's Hospital, Mishawaka, after a prolonged illness. He was 80 years old.

Born in Mansfield, Pa., July 2, 1856, he was ordained priest June 12, 1881, in Grace Church, Detroit, by Bishop Harris. After serving two parishes in Michigan he became rector of St. Margaret's, Chicago. Coming to Mishawaka in 1908 he served as rector of the then St. Paul's parish until 1925 when St. Paul's became the pro-cathedral of the diocese. Fr. Rogers then became its first Dean. In failing health Dean Rogers retired after serving St. Paul's for 25 years. He was educated at Hobart and Racine.

Dean Rogers held many offices in the diocese and province. For many years he was a member of the standing committee, serving as president from 1920 until the time of his retirement. From 1918 he was secretary of the diocese. He was a member of the board of examining chaplains, filling the presidency from 1924 to 1934. For six

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consecutive times he was a deputy to General Convention. He held many high offices in the Masonic fraternity.

A Requiem Mass was said on July 20th, at which Bishop Gray of Northern Indiana was celebrant. The Burial Office was read in the afternoon by the Rev. L. C. Ferguson, rector of St. James', South Bend, assisted by the Rev. Walter Lockton of Elkhart and the Rev. Cleon Bigler of Chicago. The Bishop pronounced the absolution of the body. The Very Rev. A. I. Drake, Dean of the Pro-Cathedral, acted as chaplain to the Bishop. Many clergy were present. Interment was in Mishawaka Cemetery. Members of Mishawaka Commandery No. 51, Knights Templar, acted as pall bearers and held rites at the grave.

In 1903 Dean Rogers married Marie E. Frick of Chicago, who survives him.

GEORGE ALLISON ARMOUR

PRINCETON, N. J.—George Allison Armour, vestryman and former warden of Trinity Church, Princeton, died at his home in Princeton on June 8th. He was

buried from Trinity Church on June 10th, Bishop Matthews and the Rev. Robert Williams, rector of the parish, officiating.

A member of the class of 1877 at Princeton, he was admitted to the Illinois bar, but returned to Princeton in 1895. He was elected vestryman of Trinity Church in 1896 and continued on the vestry until his death. From 1909 until 1930 he was a warden.

Mr. Armour was most generous in his gifts both to the community and to the parish. Most notable was his support of the Princeton Hospital and he gave to Trinity Church a new chancel and Lady chapel, the chancel as a thank offering for the ministry of the Rev. Dr. A. B. Baker, for nearly 50 years rector of the parish, and the Lady chapel as a memorial for three sons.

At a meeting of the vestry on June 10th a memorial was passed in recognition of Mr. Armour's life and work, and copies were sent to his surviving children, the Hon. Norman Armour, U. S. Minister to Canada, Messrs. William and Allison Armour, and Mrs. Walter Lowrie, the wife of the Rev. Dr. Walter Lowrie.

Dr. Franklin to Visit Springfield

SPRINGFIELD, ILL.—Dr. Lewis B. Franklin, vice-president and treasurer of the National Council, will visit the diocese of Springfield this fall, according to announcement by the Rev. Herbert L. Miller, chairman of the diocesan field department.

Dr. Franklin will address a missionary mass meeting of laymen and women on October 7th, and on the following day will conduct the annual diocesan field conference.

W. Mich. Church Plans Centennial

GRAND RAPIDS, MICH.—St. Mark's Church, the Rev. H. Ralph Higgins, rector, will celebrate its centennial this fall. Extensive plans are being made for the observance, which will include visits of a number of leading Churchmen, among whom are Bishop Rogers of Ohio, Bishop Whittemore, Coadjutor of Western Michigan, Bishop Dallas of New Hampshire, and Bishop McCormick of Western Michigan, the diocesan.

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RETREATS

RETREAT. There will be a retreat for clergy and candidates at Holy Cross, West Park, N.Y., beginning the evening of Sept. 14th and closing the morning of Sept. 18th. Conductor, Canon B. I. Bell. Address the GUEST MASTER.

THERE WILL BE A RETREAT for laymen at Holy Cross, West Park, N. Y., beginning at 6 p.m., standard time, September 5th and closing at noon September 7th. Please notify the GUEST MASTER.

**Dr. Hume to Be Temporarily
in Charge of Alaska Hospital**

NEW YORK—Dr. Robert Caswell Hume, it is announced at the headquarters of the Episcopal Church, 281 Fourth avenue, New York, has volunteered to take charge of the Hudson Stuck Memorial Hospital, Fort Yukon, Alaska, for a year,

while Dr. Grafton Burke, regularly in charge, is on furlough. Dr. Hume, with Mrs. Hume, will leave for Alaska early in August.

Dr. Hume comes of a missionary family, his father, now professor of the philosophy of religion at Union Theological Seminary, having served as a Congregationalist missionary in India, and his

grandfather having also worked in that field.

Dr. Hume is 26 years of age, and is now completing his work as an interne at the Mountainside Hospital, Montclair, N. J.

He was born in India, while his father was working there for the Congregational Board.



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